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In What Way Does Christ Speak Through the Ministry*

BY PRAELAT ISSLER

THESIS 1

Christ speaks through the office which He has established in the Church because He has committed to it the Word in which, despite the sinfulness of the office bearer, the Spirit of God is actively present. Christ's charge is here the basic factor.

OUR question does not simply ask in what way Christ speaks through the minister's sermon, but in what way Christ speaks through the ministry. Hence our first thesis treats of this office (*diakonia*), the *ministerium ecclesiasticum*. It is neither possible nor necessary to adduce a *locus classicus* for the institution of this office: we have such only for the Apostolic office. But Gospels and Epistles alike reveal the same factual situation—the "office" is there! Word and Sacrament require it and, as it were, create it as their own instrument.

The *one* office (Eph. 4:11; cf. 1 Cor. 12:28) branches out into a fivefold office: Apostles, prophets, evangelists, pastors, and teachers. But even in its various branches it is one office, one *diakonia*, which in all its functions is related to the Word and, even in the specific office of the Word, is not detached from its other functions.

* This is one of the essays presented at the 1951 Bad Boll Free Conference. The topic of the six-day conference was: "The Living Word of Christ and the Response of the Congregation." (Cp. this journal, July, 1951, p. 515.) Two essays of the series have already been published, "The Speaking Christ in His Royal Office" (March, 1952) and "The Lutheran Doctrine of the Autopistia of Holy Scripture." (April, 1952.) Prof. Victor Bartling has translated the essay appearing in this issue. The Rev. Mr. Issler is a prelate in the *Evangelische Landeskirche in Württemberg*.

As to the mode of the call into this office we find no prescriptive direction in the New Testament. At one time the call comes through election by the congregation; at another time it comes through appointment by an Apostle or his proxy, such as Titus; still another time the choice is made by the casting of lots. The office is not conferred by human authorities. *Rite vocatus* is he upon whom the office is conferred in the divine service of the congregation. However, the congregation in this case acts not as a human organization, but as an organism controlled by the Spirit of Christ and representing the one Holy Christian Church. Or, we should rather say, the Lord Himself, who according to His promise is present with the congregation, is the One who confers this office. In the same way it is not the Apostle as an individual who confers the office by the laying on of hands, but He who has called the Apostle acts through him. So, then, Christ Himself speaks through the ministerial office and its incumbents — *ubi et quando visum est deo* (Aug. Conf., V).

Why has this office been established? The first answer to this question must always be: God is not a God of disorder but of peace (1 Cor. 14:33). God wills that Word and Sacrament be administered in orderly fashion. Therefore the Lord, the Personal Word, through the Word and for the Word, creates the office that testifies of Him.

To be sure, the office exists not only for the sake of order. It has a dignity of its own as a concrete reminder of the claim which God's Word makes not only upon the congregation, but upon every man, including the office bearer himself. (2 Cor. 4:1-2: "Therefore, seeing we have this ministry, we . . . by manifestation of the truth *commend ourselves to every man's conscience* in the sight of God.") Happily our people as a whole have not lost the sense of the special character of this office. The minister occupies a distinct position. He has his commission from God. His office, therefore, represents God's claim upon every soul; it shows one generation after the other the "vertical line" of the Church. And so not only for the sake of order has this office been established, but also for the sake of love.

Now, then, to this office the Word has been entrusted which is proclaimed from the chancel (*kanzel*) by the "chancellor," as

the message of the King. In this Word the Holy Spirit is operative. As the Trojan horse bore the armed men of the Greeks, so this Word is the bearer of the Spirit of God, who at Christ's command does battle for the souls of men with the weapons of light.

All this is highly significant for us preachers. In the first place, it calls for *deep humility* on our part. What a privilege, what mercy beyond compare, that we sinful mortals should be invested with an office of such lofty dignity! Such undeserved honor must keep us down on our knees in sincere repentance. Surely we "sinful keepers of the Holy Grail" must be free from all clerical pride. In the second place, the origin of our office must afford us happy *assurance* regarding our vocation. Such assurance is not given me through my appointment by some church board or through my election by the large majority vote of my congregation. That by itself does not make me *rite vocatus*. But that I through prayer have been made inwardly free and, at the same time, inwardly bound to have this office committed to me in the presence of God and the assembled congregation—that imparts assurance. My charge is not my own. I am the ambassador of Christ, though but His "soot-stained instrument" (Luther). And thus I stand in the long line of all God's called witnesses, from Moses down to the Prophets and Apostles, from the pre-Reformation witnesses down to the Reformers themselves and all the confessors and witnesses who have been called into this office down to this present day. Only in this sense do we lay claim to Apostolic Succession.

Finally, we note once more that the office so derived represents *Christ's claim upon all men*. His Word speaks in admonition and aid to every sphere of life and lays claim upon all men for God. While cognizant of the problem posed by the multiplicity of religions and denominations and the problem clothed in the familiar slogan: "Religion is a private matter," we must recognize that if it is true what Paul says in describing our office as speaking "to every man's conscience in the sight of God," we are not merely the pastors, preachers, and administrators in the service of one particular confessional body. No man can escape the authoritative voice of the Word by severing his connection with the Church. While practical conditions may hinder us from exercising

such universal authority, yet we are not really servants merely of a denomination; we are holders of the office which by the manifestation of the truth addresses every man's conscience in the sight of God.

THESIS 2

This office obligates its bearer as one under the constraint of God to yield himself every day of his life to the regenerating power of the Crucified and, himself a hearer, to stand in line with the members of his congregation in the solidarity of guilt, suffering, and obedience.

Christ speaks through the ministerial office in spite of the sinfulness of the incumbent. Therein lies comfort for the hearer when the sin and the weakness of the preacher give offense to those without; and therein, too, lies comfort for the preacher himself. But such comfort, he must know, is purely a gift of God's wondrous grace, and it does not absolve him from guilt if his life presents an obstacle to God's working. God is not obliged to work this wonder; He can let the failures of the preacher become a curb to the working of His grace.

Article VIII of the Augsburg Confession states that the Sacraments and the Word are effective though they be administered by evil men (*per malos*). Who are these *mali*? Not the heretics; for, of course, God can save a man through a heretic. Heretics, however, are not meant in this connection. On the one hand, those are meant who through immoral living, unrighteousness, lovelessness, and wantonness give the lie to the Word they proclaim, whose life clashes with their preaching. On the other hand, also the *imperiti* are here meant, men who know the article concerning justification and zealously contend for its truth but have themselves not experienced what it means to accept without any qualifications both the divine judgment and pardon. Also such men in their way give the lie to the Word which they proclaim. And yet the Word also from their lips is effective "when and where it pleaseth God."

True as it is that the Word is a weapon wielded ultimately by the Lord Himself and not by the preacher, that "soot-stained instrument" of the Lord; and true as it is that God can and often does perform the miracle of separating the Word in its effective

power from the personal qualities of the preacher: yet it is also true, from the human point of view, that the Word cannot be separated from the preacher. From the human point of view we must say that the condition for an effective ministry is that the preacher of the Word exposes himself fully to the judging and saving, the killing and vivifying power of the Word. Humanly speaking, a smug "I-have-already-attained" attitude on the part of the preacher means death to his message. Scintillating showmen as pulpiteers are soon forgotten, while those who bear the marks of Christ are a blessing long after they have passed away.

Our first two theses stand in tension to one another. The preacher must say to himself: I must pray and live as though effective preaching depended alone upon my sanctified life; but I must preach as one who knows that all depends alone on God's promise and not upon my sins or virtues, my perplexities or certainties.

If the preacher yields himself daily to the regenerating power of the Crucified, it will be impossible for him to exalt himself above his congregation members. With all his heart he will join them in a solidarity of guilt, suffering, and obedience. This does not exclude that on occasion he will confront his people as God's ambassador with God's inexorable command to repent and thus, as it were, set himself apart from them as God's mouthpiece. The Church requires the gift of such stern repentance preaching; but it must be a gift and not posing or presumption on the part of the preacher. In general, however, pastors must be "We men," who say "We sinners," in contrast to the sectarians who parade as "You men" with their: "You sinners!" We are neither Apostles nor Prophets, but *ministri*, servants.

THESIS 3

Christ can speak to men apart from the ministerial office, through such as are not "rite vocati." But genuine proclamation and genuine hearing always leads to membership in the visible communion of the Church.

God is free in His Word and can, if He wills, dispense with the ministerial office of the Word. Out of the mouths of babes and sucklings He can bring perfect praise (Matt. 21:16). He can

employ a pompous blusterer, who falsely lays claim to divine sending, for effective service in the Word (Phil. 1:18). God can use the strangest of instruments in the most out-of-the-way places. He will, indeed, one day call the self-called to account for their vanity, for abusing the Gospel for selfish ends, for dividing the body of Christ in order to gain an obsequious following for themselves. God can speedily cast them away, but He can also suffer them long. But in every case He can *use* them, and Christ can speak through them.

The test whether Christ uses and speaks through them can usually be quickly made. If such preaching produces only a general feeling of religiosity or a few moral resolves or only some vague spiritual stirrings; or if such preaching actually results in Pharisaic separatism, whether in a worship in isolation or in some conventicle of the "elect," with no willingness to kneel together humbly with the fellowship of repentant souls in the congregation and with no willingness to serve in the midst of this larger fellowship, the Word applies: "By their fruits ye shall know them."

Sovereign detachment like that of the imprisoned Paul, who could rejoice: "If only Christ be preached" (Phil. 1:18), cannot be maintained over against actual deception. The schismatic is a deceiver. Also he is a deceiver leading souls astray who, as is witnessed in our larger cities, lightly scatters the precious pearls of grace in the market place. The earnest note of repentance is seldom heard in such street preaching. The name of Christ may be spoken in almost every sentence, and yet Christ Himself refuses to speak.

THESIS 4

If the voice of Christ in preaching is not to die away without effect, the body of hearers must become a congregation, and each hearer as a member must abide in active confession and in loving service to the brethren.

There have been and still are vast audiences under pulpits, and yet they cannot in every case be spoken of as congregations. The true congregation manifests itself as the body of Christ in the manifoldness of service rendered by its members toward one another and toward the world. But many in those large audiences shy away from this organism. They only wish to give their itching

ears a treat by listening to a preacher palatable to their tastes. It is almost worse when an assembled congregation regards itself but as a Sunday assemblage, a mere audience, while the individual hearer fails to recognize his responsibility for service to Christ in home, community, and calling. The need for such service may be supplied in part through various functionaries on the church staff. Such church workers can sometimes not be dispensed with in view of the modern economic situation. The ideal, however, must be that every member conducts himself as a servant to his fellow members and to the world at large.

In this connection two dangers must be pointed out. One is that a congregation may insensibly become a purely sociological unit. A special social group, a particular type of community, bands together, and a distinct community spirit (*spiritus loci*) puts its stamp upon the group. The community interest may easily relegate the Gospel to the margin, and the local spirit rather than the Gospel becomes the tie that binds; social custom usurps the place of service for Christ's sake. One means to counteract such development is for the local congregation to assume an active share in the joint work of affiliated congregations in the larger church communion. (Incidentally let us state here that also the liberty of transfer from one congregation to another must be safeguarded; the individual congregation is a home and not a cage with bars.)

A second danger is that the activities of various circles in the congregation may become an end unto themselves. The Sunday worship, instead of being the crown of the congregational life, becomes a mere duty, a concession to the preacher or to tradition. From force of habit, without clear motives, people still participate; but their real concern and interest is their special circle, whose activity, it must be said, gradually becomes mechanical and runs its course like a machine requiring no spiritual direction.

Over against these two dangers we have the reminder in our Augsburg Confession that the Church is not merely a *congregation* of men, but at the same time, however rude its human appearance, a manifestation of the *ecclesia*, even the *una sancta ecclesia perpetuo mansura*. The true Church has two sides: in her worship service, with the Word of God reaching out into the lives of men, she

is an image of the heavenly congregation with its eternal song of praise; on the other side, she is *congregatio*, and the Christian life itself of its members, regulated by the Word, is truly a divine worship. This applies as well to the individual Christian's private life as to the corporate life of the congregation. In this life the Word, even without a spoken word, everywhere shines through. "The light shineth in the darkness," shines silently but effectively. And unless the Word thus shines through the multiplicity of Christian services, including the daily duties resting upon parents in the home and the daily labors of Christian workers about their tasks, the Word preached on Sunday loses its effect, seems unreal, and fails to run its destined course. We preachers, too, must learn this lesson and learn to step down to many a humdrum, unpretentious, and apparently secular service. And our congregations must learn this lesson. Many a parishioner is loyal to his parish church. However, such loyalty becomes meaningful only in work-day actions and attitudes.

THESIS 5

Christ's speaking through the ministerial office does not mean that we can discard the words of the Word ("Entwoertlichung der Offenbarung"). On the contrary, it obligates us to search in an ever new effort for the exact meaning of Scripture and how this meaning may best be put into present-day language for the present-day situation.

Since the Lord Himself speaks through the "soot-stained instrument" of the preacher, it might be supposed that the preacher could be careless about the letter of the text. And since the Revealer Himself speaks through the preacher, may he not be relieved of the exacting task of close study of the Word? One thing is true in this theory of fanatical "enthusiasts," this, that the Word is not an independent factor *beside* Christ. Christ Himself is *the* Word. We have access to Him, the Word, through the Scriptures, which testify of Him. Scripture is word of the Word, in a sense, a secondary Word. In the same way the Scriptural sermon is word of the Word, with the aid of the Inscripturated Word drawing from the fullness of Him who is the Personal Word.

Just for this reason there is no dispensation from conscientious textual study. The preacher must ask: What does Scripture mean

in this passage? What is the thought here put into words? What special instruction is here given? What precept of the divine will is indicated? Then follows the very serious task of endeavoring to see how this discovered meaning may be stated in all its depth and force in the language of our own day and for the present moment of history. This is a serious problem. It cannot be lightly solved by clever artifices. But the Church must tackle the problem seriously. No Church has yet found the solution.

Formerly men spoke of "the parallel of the present" ("*Gegenwartsparallele*"). The term is inadequate. We are not to draw a second, parallel, line but are to drive the line of the text itself into the hearts of men and into the situation of today in order to rouse, convict, exhort, comfort, and direct, our contemporaries. But we lack the language that really touches the sensory nerve of modern man. Language, we said, not diction. What we mean may be illustrated with Luther. The question which, unconscious and unformulated, for more than two centuries during the disintegration of the Medieval Church disturbed men's souls, Luther formulated in his epochal question: "How may I be assured of a gracious God?" He found the answer in the Gospel. The future belongs to the Church which, like Luther, finds the expression for the needs of human souls today and finds the right word to give answer to this need.

We must not allow ourselves to be deceived by the fancied needs of our hearers. To be sure, there are means to beguile and fascinate modern man. Some will be taken in by the rattling apparatus of traditional terms and formulas: sin, grace, repentance, regeneration — under this old roof they feel secure. The question, however, is whether the substance is really present or only the verbal husks. Others want the preacher to play on their emotions, and they call that "edification," "devotion," and they fancy that they are thus experiencing the numinous presence of deity, are being invaded by the heavenly Spirit. Still others clamor for exact calendars fixing precisely the dates of the eschatological events. Now, all these are but fancied needs of modern men. A preacher who sets out to meet them may command a measure of ephemeral acclaim. And yet these are not the real needs, but rather pseudoprojections of what they really need. Lutheranism

has often been chided for its allegedly one-sided soteriological emphasis. In the face of all criticism we must insist that the fundamental problem whose solution man in truth does need, the question which underlies all other questions, is the old Luther question: "How may I be assured of a gracious God?" That question is not alive in modern consciousness. And yet it is the hidden fountain of all restlessness in the depth of men's souls. As the question rises to the surface, it changes its hue and loses itself in altogether different questions: "How can I forget myself? How can I get rid of fear? How shall I find security? Where is something really new? Where is the doctor, the political or religious leader, the *Fuehrer*, who will bring me the help I need?"

We know that Christ has the power to unmask these questions as caricatures of the question that embodies man's true need; we know that He can bring into clear light that one great question as to the way toward peace with God and that He is able to give daily anew the answer that satisfies. We know, too, that this all is veiled in Scripture and is waiting there to begin with joy its saving assault upon the human heart. But we have no prescription for this other than ceaseless study of the Word and unwearied prayer for the right word for the Word.

THESIS 6

In clear correspondence to the divine-human Person of the Word Incarnate, and even more to the human form He has taken in Holy Scripture and to the IN, CUM, and SUB of the Sacrament, Christ through the fully human word of the sermon nevertheless speaks "His" Word. Here we have both the promise and the limitation of our office.

Christ *speaks* through the ministerial office, He speaks through the sermon. Hence it is an action of Christ which differs from His action in the Mass as conceived by the Catholic. Through the fixed holy words of the liturgy of the Mass the Catholic is transferred, as it were, into a holy place: Christ in the act of transubstantiation Himself strides through the church. Over against His holy presence the faithful are passive. In the sermon, however, Christ the Word reaches out actively to the congregation and its members through the individuality of the preacher, a very

limited and sinful man. Thus the sermon in both origin and language can be no holy act removed from the world. With the basic intention to let the Lord Himself speak, the preacher gets to work at his sermon. Various factors conspire to bring to life the finished product: an inquiring mind searching for knowledge; problems of homiletical method and of pastoral concern; psychological aims; religious experience as colored by the limited and one-sided personality of the preacher; Scripture interpretation which must always fall short of the ideal through want of perfect historical and theological insight; doctrinal exposition; value judgments, and so on. The preacher will hardly entertain the thought that in the sentences he has put together he has been word for word the instrument and voice of Christ. Here, too, the *in*, *cum*, and *sub* have their place. In principle, we must say that the sermon at the outset can be regarded as purely human speech (and often it remains that when it pleases the Lord on occasion to withhold His promise) — human speech, bearing throughout the traces of fallen man and his debilitated reasoning powers. But it is also true that the Lord at His own hour is pleased to use this sermon as His own address to individuals, few or many, and the sermon becomes the voice of God exhorting and uplifting man.

Do you ask how this supernatural event takes place? We only muddle matters by trying to trace the inscrutable! At times the preacher will recognize a sentence in his sermon as given to him by God just as it stands. Again at times the voice of God will accompany the spoken word somewhat like an induction current, and it is Christ who speaks and not the preacher. Indeed, it happens that while the preacher speaks, Christ can say something to the hearer's heart which was remote from the preacher's line of thought. The preacher then, perhaps, feels put out about such unexpected echoes to his sermon and says: "My dear man, you evidently didn't catch the drift of my argument," or: "I am sorry to say, you took up a chance remark as the main point and even then misunderstood it." Sometimes the hearers really hear amiss and foolishly, but also at times it is the case that though they failed to get the preacher's meaning, they well understood the meaning which Christ intended *for them*.

The preacher does well to remain content with his humble role

as "the soot-stained instrument" of Christ, leaving the mystery of Christ's speaking wholly to Him. The preacher in all humility will take up the charge laid upon him in the assurance that just in such obedient submission — *credo quia absurdum!* — the sermon will be the product not merely of the preacher's will and sweat, but will be primarily and decisively God's own performance.

THESIS 7

The strictly personal nature of the Word as address and exhortation does not exclude, but rather includes the speaking of Christ when veiled in the physical signs of bread and wine in the Sacrament or in the apparently impersonal and objective presentation of the saving truths in the liturgy, veiled also in the wordless service of love or in the witness of wordless suffering (cf. Theses 4 and 6).

We do not intend to speak here in a theoretical way about the relation between the sermon and the liturgy. However, we do want to express our conviction that in every service, however impoverished it may be in respect to liturgy, both sermon and liturgy should in some fashion be present; together they constitute the service. . . .*

In the liturgy the congregation on earth participates in the perpetual worship of praise which, as described in Revelation, the heavenly assembly offers to the Lord. In the liturgy, furthermore, the worshiping local congregation rejoices in its fellowship with the whole Christian Church on earth and with this Church traverses ever anew the full orb of God's plan of salvation.

The proclamation of the Word may, indeed, be unaccompanied by liturgy, although in our judgment it would be better otherwise. Still less ought there be liturgy without the sermon (we speak here of the main service without Communion). The congregation on earth cannot live exclusively in the heavenly hymn of praise of which the liturgy is a weak image. It stands in constant need of instruction, edification, comfort, exhortation, reproof, and training in righteousness. Without this the liturgy

* Here follows a rather lengthy passage in which the lecturer points out that the objective nature of the liturgy serves as a counterbalance to the more subjective nature of the sermon from both the preacher's and the hearers' standpoint.

easily becomes a specious spiritual luxury or may be regarded as a meritorious performance.

And yet liturgy, too, is Christ's own proclamation. In unmistakable accents He knocks upon the door of the heart in the Confession and Absolution, speaking as the holy and merciful Lord. In the Creed, Christ, the dynamic Agent of the entire plan of our salvation (*Heilsgeschichte*), demands of the hearer or pray-er his personal "Yes" to this historical movement from Creation to the final consummation. Also when the liturgy at some point deeply stirs a worshiper and lifts up his soul in adoration—yes, just then—liturgy becomes a mighty proclamation. To be sure, the decisive thing is that Christ confronts me personally. But as He confronts me, He brings along with Himself all that He means for me, all that He is and has done for me, as this is reflected in the prayed summary of the history of salvation in the Credo and in other parts of the liturgy. Often men help us more by what they are than by what they say, however much they may speak to our hearts. So, too, the present Lord can work mightily upon our hearts through the simple presentation of the realities of His Being and work in the liturgical parts of the service.

Similar reflections have their place also with regard to the Sacrament and the "wordless" Word of Christian service and Christian suffering.

THESIS 8

a. The "purpose" of the sermon is to bring the hearer through repentance and forgiveness back into fellowship with God, who seeks the lost, to renew their lives through union with the living Lord, to make them members of the body of Christ, and to call them to serve the new realities of the Kingdom of God amidst the old realities of the present world.

b. In the case of "occasional" sermons, and such as are designed to meet some special cause, there is danger that they may block the way to the "speaking Christ" if the special purpose is not deeply rooted in Christ's salvation.

May one speak about the "purpose" of the sermon? Properly not. If it is true that Christ Himself speaks in the proclamation, we must leave to Him the purpose of His speaking. We speak

of "purpose" in connection with preaching only in a secondary sense. Naturally the preacher must pursue purposeful designs as he addresses his own flock with its individual character. The hearer, too, comes to the service with thoughts of purpose. He brings along his religious, emotional, and intellectual needs; he brings his cares and his longing for life. At times he may receive an immediate answer to meet his needs. Generally it will be otherwise: Christ confronts the hearer in His Word and perhaps calls him away altogether from every egocentric thought and seeks to bring him down on his knees before God, who judges and mercifully acquits. Thus Christ aims at that transformation in which alone man can experience fellowship with God. But that "one thing needful" includes all other things: a new status as member of the Church of God, an influx of heavenly blessings, a whole new world that opens up before him—the world of the Kingdom of God; and there comes to him the clear call to serve the new realities of this Kingdom amid the old realities of this present world. And all this will have its mighty reactions upon his soul as a sort of psychotherapy. The rusted and disordered apparatus is cleansed, adjusted, and set into motion. And having thus been brought again into orderly relation with his God, the "man in Christ" is set free for joyous and unselfish service to his fellow men.

Now, this "serving the new realities of the Kingdom of God amid the old realities of the present world" means an obligation for the preacher. It requires of him as the shepherd of his flock to direct his people to specific goals, to call them to specific tasks, some of them old and constant, others occasioned by new needs (such as the problem of the DP's, the problem of sectarian propaganda, etc.). Here some warnings are in order. Never let the sermon have the nature of an ethical or sociological treatise. The sermon must tap the hidden springs in the heart of the Gospel and show how its rivulets flow with healing waters into every sphere of life. At all times the sermon must retain its kerygmatic character and proclaim God's saving act in Christ. A too direct appeal for special action, while, like propaganda, it may have its momentary effect (and sometimes that may be called for), pursued at length, has a corroding effect.

All this applies likewise to special sermons for various forms of Christian action, such as inner mission, foreign mission, and different types of relief work. The pastor must indeed seek to expand the horizon of his congregation and quicken their sense of responsibility and stimulate sacrificial giving and living. But here, too, in his preaching, he must always work out from the center. Under his pulpit sit troubled or erring or satiated souls (and who has never belonged to that class?) — are these to leave the church with empty hands on "special days"?

The subject of the so-called "political sermon" would require a separate lecture. However, a few words on this subject may be permitted. "Political sermons" must not be rejected in principle. As our generation has experienced, every true sermon under a totalitarian regime becomes political, whether this be its design or not. For whenever *Christ* speaks, idols are unmasked. Times do come when Christians must say: "We must obey God rather than man." But as preachers we must not be on the lookout for occasions to come to grips with the political powers. We must not pounce upon the events of the hour in political life and interpret them offhand. That is not evangelical preaching. The political sermon may become a God-given duty of the Church and as such a divine testing which the Church can undergo only with fear and trembling. But the Church should not deliberately provoke the test. If we expound God's Word fully in our sermons, even when our words have no explicit political reference, Christ will through our sermon address the total man in his total life, including his political life.

THESIS 9

When Christ speaks through the sermon, He addresses every man. There is no theoretical distinction between the "congregational" sermon and the "evangelistic" sermon. Also the difference between "religious" and "irreligious" men is inconsequential here.

God's Word speaks to all. This does not imply that the preacher may now preach at hit or miss and everywhere. The "all-the-world-my-parish" preachers are a peril to the Church. There will, no doubt, always be "guest preaching." When we serve in the capacity of guest preachers on official visitations,

on visits to our brethren, or in the course of evangelistic work, we must be on our guard lest on such occasions our sermons resemble romantic air castles, instead of entering the everyday life of men. Or let us put it this way: Let us be on our guard lest our sermon be like a cloudburst, which suddenly floods the soil and as suddenly flows off, leaving the soil hard, instead of a fruitful rain that penetrates the ground and brings nourishment.

We may also err by excess on the other side. The preacher who always thinks only of *his own* flock and its special needs and its ability of comprehension, asking constantly: "How shall I make myself understood by this people? What special sins and special cares must I single out today?" is apt to assume a schoolmaster attitude toward his people and look down upon them with contempt, while he as a true pastor ought to join hands with his people as subject along with them to the same Word. The preacher who regards his people as the object of *his own* personal working may become a barrier between his people and the speaking Christ. We must not look upon our congregations as blunt and blockish. Perhaps they cannot follow abstruse theological deductions. But if there be any life with God, any earnest seeking after God, the simplest soul will not be surpassed in his ability to grasp the Gospel truth by the most cultured savant.

In this thesis we have differentiated between "religious" and "irreligious" men. We do not mean with this latter term the man who is without religion, but the practical man who has no great problems and, therefore, is no particularly interesting subject for the psychologist of religion, the man without religious *a priori*—in contrast to the "religious" man who knows the whole scale of religious experiences, all the shocks and thrills, who also knows and dotes on the appropriate terminology. He cannot live without constant introspection, he must relate all his actions and sufferings to God in the most personal way, and he constantly searches for the meaning and interrelation of his experiences. It would seem as though the preacher would find his task easy with such a "religious" man. Not so, however. This introspective individual, bent wholly upon himself, will often be found to be a man who actually withdraws himself from God as much as an extrovert whose concern is action, the palpable and visible, and who looks

quite irreligious. An extrovert, however, may in reality be living a life of repentance, faith, and obedience. Christ speaks to the total man. It is His business to determine the point of attack in the individual case; that is not the task of our psychologies.

We see danger, too, in the demands we often hear for "evangelistic" as opposed to "congregational" preaching. We see in this a false antithesis. Indeed, "as every man hath received the gift, even so minister the same one to another." But all the while it is *Christ* who must speak. It is hard to conceive of the great preachers of our Church having deliberately determined: "Today I am going to preach to arouse my people; next Sunday I shall speak to edify them."

THESIS 10

Christ remains sovereign Lord also over His Word. He may use the preacher as His mouthpiece, but He may also withdraw Himself from him. Likewise the hearer may say "No" even to a sermon replete with divine authority. (See both facts stated in Is. 6:9 ff.) The mystery of the "ubi et quando visum est deo" does not mean that the preacher and the congregation need not inquire after the reasons for ineffectual preaching, nor does it exempt them from earnest prayer (Eph. 6:18f. and 1 Sam. 3:10b).

This thesis is meant as a call to prayer. Preachers should plead with Christian people for their intercession, as Luther so often closed his letters with three words: "Pray for us." It is not so that nothing has happened in that sermon which God did not use for the working of faith. It need not always be that dreadful and final judgment expressed in Isaiah 6: "Harden the heart of this people, till the cities become desolate without inhabitants. . . ." To state it simply: through the sermon the ground is made either harder or more receptive for God. Neither the preacher nor the hearers leave church in the same spiritual state as when they entered. Therefore Paul writes, Eph. 6:18f.: "Pray always . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador." And let the congregation, to which also the pastor in the pulpit belongs, be mindful not only of intercession, but also to follow the example of Samuel in his prayer: "Speak, Lord, for Thy servant heareth!"

The Growth of Our Faith

By W. F. BECK

This is the second in a series of three studies on "Faith." The third study is scheduled for early publication.

WEAK FAITH IS FAITH

CONTRAST a righteous but weak Lot with Abraham, the father of all believers. Lot is materialistic, timid, helpless; Abraham is unselfish, bold, royal. Lot has to run for his life; Abraham, alone, pleads with God for Sodom. Lot escapes from the burning city with the loss of everything, while Abraham lives peacefully with the Lord who made heaven and earth. Lot wants to hide in a cave, while Abraham rises like a lonely mountain peak, touching the clouds.

But we see from the life of Abraham, and from David and Peter, that even great men of faith can be weak. You may be strong in the morning and weak in the evening. You may feel strong and be weak. "If you think you can stand, be careful, or you may fall" (1 Cor. 10:12).^{*} You may feel weak and yet be strong. "When you are weak, My power does its best work" (2 Cor. 12:9). The reason for the paradox is that our personal feelings are not sufficiently correlated with the degrees of spiritual strength to measure them.

Faith is tested by trouble. People with little faith are often in desperate situations, just as businessmen with little capital find the economic restraints particularly troublesome. In the "pinch" our faith may look small. With a hungry crowd before them, the disciples ask, "Where do we get bread?" In a ship, covered with waves, they cry, "Lord, we perish!" At the prospect of the Crucifixion all of them run away.

Little faith is a bruised reed: Nothing is more frail or dependent on circumstances; a wind may break it. It is a flickering wick or a spark in the ashes. It may easily go out. It is the needle of a compass: The heart points to Christ, but it trembles unsteadily

^{*} The Biblical quotations are from the author's own version of the New Testament, a project on which he has been engaged for many years.

and is easily disturbed. It is a baby bird just off its nest: Its flights are short, and it frequently must rest.

Yet weak faith is faith, as different from unbelief as heaven is from hell. It may not be strong, but it is genuine. The little child who has just begun to believe and Abraham have the same kind of faith. The thief on the cross is on a level with the greatest Apostle. If you accept Jesus ever so hesitantly, you are as much a child of God as the Christian hero who challenges all the giants along the road.

Some comforting illustrations: The two-week-old infant in its mother's arms is her child as much as her adult son who is a successful businessman. You are an American, whether you are healthy or sick, rich or poor. A child has a sore finger, but it would never trade it for a golden one. A drop of water is as certainly water as the whole ocean. A diamond is a diamond whatever its size; a pearl is a pearl, though it be as small as a pinhead. A spark, glowing unseen in the ashes, is fire as well as the flames of a burning Rome. A seed in the ground has life as surely as the tall tree with spreading branches.

For it is God who gives the smallest particle of faith, just as He alone can make a mustard seed. Even the faith which cries, "Help my unbelief," is a creation of the most high God. If there is a ray of light, it came from the sun; if there is a pulse beat in your finger tip, it came from the heart; if you believe ever so little, it is the work of the Spirit.

That is why God will not hurt weak faith. In ancient times the shepherd played on a "reed" (Is. 42:3). But when it was bruised, it wasn't mended. He would snap the old reed, throw it away, and get a new one. But when the music has gone out of a man's soul, God does not throw him away.

A bending staff I would not break;

A feeble faith I would not shake.—*Whittier.*

When the wick gives only unpleasant smoke, He will not quench it. Spurgeon says, "You know there were snuffers and snuff trays provided in the Temple . . . but no extinguishers."

The Lord accepts weak faith. Even when He scolds it, He does so, not to reject it, but to stimulate it. He looks up to the timid

little man in the sycamore, meets his longing, and brings salvation to his home. He will reach you and bring healing to you as long as you are by faith in contact with Him; the wire may shake with the wind and yet carry a current of power. A child's weak hand, bringing the spoon to the mouth, will do as well as a man's hand; it is not the hand that nourishes, but the food. It is not the size or strength of faith that saves, but the blood of Jesus. Moody said: "Someone has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both the elephant and the fly."

GOD STRENGTHENS OUR FAITH

We should not be satisfied with a weak and timid faith, but strive to be vigorous, useful, and victorious. If we are satisfied to believe only a little, pray and work a little, give a little, the little may become less until Christian faith withers away (Luke 8:18; 19:26). At one time touching the tassel of His garment may have been enough, but shouldn't we want to get beyond that? Jesus stirred people with some sharp rebukes: "O you unbelieving people! How long must I be with you!" (Mark 9:19.) He said to a drowning Peter: "How little you trust Me! Why did you doubt?" (Matt. 14:31.) We should count weakness of faith among our sins. God has a right to expect a stronger faith. A "reed" could be used for music, for measuring, or for a staff. But what was it good for when it was bruised? What is a smoking wick good for? It will not show the way in the dark, and you cannot read a book by it.

The Bible praises strong faith. "Stephen, a man full of faith and the Holy Spirit" (Acts 6:5). "Stephen, full of grace and power, was doing great signs and wonders among the people" (v. 8). Barnabas "was a good man, full of the Holy Spirit and faith" (Acts 11:24). Paul tells the Thessalonians (2 Thess. 1:3): "We always have to thank God for you, my fellow Christians. It is right for us to do so because your faith is growing so much" (cp. 2 Cor. 8:7; Col. 2:5).

We should see the potentialities of weak faith. A little red coal touches some dry grass; a breeze fans it, and the whole area may be

in flames. A poor, weak man may someday do great things. Don't feel disappointed with Peter drowning and terrified; see him a little later, pulled out of the water, standing side by side with his Lord: the servant equipped with the might of his Master.

Faith is a gift of God in its growth as well as in its beginning. If it is a seed, God gave it; if it is a tree, God gave it. He is the A and the Z of faith. We look to Him for growth. "I will not break it," He says; more than that, He will water it, watch it, shelter it against the storm, and make it grow and produce fruit.

God wants us to strengthen one another. So we deal patiently with a weak Christian (Rom. 15:1) and even give up our liberties for him (14:20-21; 1 Cor. 9:22). Our words make a greater impact if we have seen trouble ourselves, if the strength of God which we bring has come through many a conflict. Before Peter had denied Him, Jesus told Peter: "When you come back, strengthen your fellow disciples" (Luke 22:32). Paul and Barnabas "strengthened the disciples and encouraged them to stay in the faith, saying: 'We must suffer much to go into the Kingdom of God'" (Acts 14:22). Paul, a prisoner, writes to the Philippians (1:25): "I know I will live and be with you to help you grow and be happy in your faith."

From early childhood, when mature matters are not understood, and throughout life the content of faith varies. Our knowledge can decrease as well as grow. We shall, of course, never fully grasp God's truth. "To know how Christ loves us . . . is really more than we can know" (Eph. 3:19). But we shouldn't always be drinking milk. The writer to the Hebrews (5:12) reproves them, saying: "At a time when you ought to be teachers, you need someone to teach you the ABC of the Word of God again; you need to be fed milk again instead of solid food."

When we have too little of the truth, it is easier to lose it. "In others it falls on a rock; as soon as they hear the Word, they welcome it with joy, but it does not take root in them; they believe for a while, but when they are tempted, they fall away" (Luke 8:13). Christians whose knowledge is meager will more easily turn to error. "Hymenaeus and Philetus, who have lost the truth . . . upset the faith of simple people" (2 Tim. 2:17-18). "Be

careful, or someone will carry you away captive by his philosophy, tricking you with meaningless words as he follows the traditions of men and the crude ways of the world and does not follow Christ" (Col. 2:8). If faith is short-lived, it may be due to lack of thorough instruction.

Sometimes the central impact of his salvation forcefully grips the whole being of a man and makes him mighty although he has no breadth of doctrinal understanding and may err in regard to a number of truths because of lack of knowledge. But, speaking generally, the limits of knowledge will be the limits of faith. An area of ignorance will be an area of doubt, and an area of knowledge will in most cases be an area of faith.

So we strive to enlarge the areas of knowledge. We put fuel on the fire to make it burn and oil into the lamp to make it shine. We provide a rich supply directly to the Savior's regular followers, and indirectly handfuls on purpose for the gleaners. It is this nourishment in the Word which gives strength to faith. "This Book of the Law should not depart from your mouth, but you should meditate in it day and night in order that you may follow and do all that is written in it; for then you will prosper in what you do, and you will succeed" (Joshua 1:8). "After He had risen from the dead, His disciples remembered that He had said this, and they believed the Bible and what Jesus had said" (John 2:22). Paul praises "Him who can make you strong by the Good News that I bring and the preaching of Jesus Christ" (Rom. 16:25; cp. Eph. 2:20; Col. 2:2, 5). "But he in whom the Word is sown in good ground is he who understands it, and he bears fruit, one a hundredfold, another sixtyfold, and another thirtyfold" (Matt. 13:23).

This involves making the right inferences from the historical facts of Jesus. "Believe Me that I am in the Father and the Father is in Me; or else believe Me on account of what I do" (John 14:11-12). "As we believe that Jesus died and rose, so we believe that God will through Jesus bring with Him those who went to their rest" (1 Thess. 4:14).

Faith grows with clearer distinctions. Paul spoke of a person who was uncertain about eating certain meats as weak in faith. "Welcome a man who is weak in faith, without quarreling about

his doubts. While one believes he can eat anything, the weak Christian eats only vegetables." (Rom. 14:1-2.) The Apostles sent a letter to the churches to help them decide what regulations of Moses they ought to keep, what foods they might eat, and what sins they needed to shun with special care. As Paul, Silas, and Timothy "went through the towns, they delivered the decisions that the Apostles and elders in Jerusalem had made and that people were to keep. So the churches were strengthened in the faith, and the number of the Christians grew larger every day." (Acts 16:4-5.) "Don't despise the Word of God when anyone speaks it, but test everything, and cling to what is good" (1 Thess. 5:20-21; cp. 2 Tim. 2:15).

Such knowledge disposes of error. Jesus told those who were puzzling about the woman that had married seven brothers: "You are wrong because you do not know the Bible or the power of God" (Matt. 22:29). We need sound information to distinguish truth from falsehood: "Dear friends, don't believe every spirit, but test the spirits to see whether they have come from God, because many false prophets have gone out into the world" (1 John 4:1; cp. Matt. 24:23, 26; Mark 13:21-22). As our knowledge grows and our vision becomes clearer, error will disappear. Many doubts about God's ways also will vanish when we know Him better.

We doubt when our experiences weigh too heavily with us. Adults are more inclined to doubt, because they have spent more years in the school of life. Zacharias had no earthly reason to expect a son at his age. A similar wider experience is the background for the special skepticism and apathy of men of learning.

We doubt when we demand sensory proof. Jacob would not believe that Joseph was alive until he saw the Egyptian wagons; Thomas would not believe until he saw the wounds on Jesus. We, too, crave the touch of something like those wounds before we'll give up our gloomy vision of the grave; we would like to leap the chasm between us and heaven to see the recreated bodies of God's people before we'll feel confident that our sickly bodies will live again in glory.

We doubt when we want our own way. Naaman wanted Elisha at least to move his hand over the leprous spots of his body (2 Kings 5:11). The idea of washing in the Jordan seemed ridicu-

lous; he didn't need a prophet to do that. Couldn't the prophet honor him with some ceremony?

We invite doubt when we stray over the line of conversion to the fleshly side of life and do as we please. Here, where the flesh lusts against the spirit, we find our most dangerous enemies. If we have a pet sin (Ps. 66:18), we must listen closely to a divinely guided conscience. "Some people have refused to listen to their conscience and have suffered shipwreck in their faith" (1 Tim. 1:19). Doubts may be due to worry, concern for comfort, the love of pleasure, the striving for wealth. The fascination of earthly treasures may make us less attached to those of heaven. "If anyone loves the world, he does not love the Father" (1 John 2:15; cp. 2 Tim. 4:10). "Where your treasure is, there your heart will be" (Luke 12:34). "Some people, eager to get rich, have wandered away from the faith and pierced themselves with many sorrows" (1 Tim. 6:10). "Didn't God choose those who are poor in the eyes of the world to be rich in faith?" (James 2:5.) It is dangers like these which will destroy many, perhaps within sight of the harbor. The warning question must flash before our mind: "When the Son of Man comes, will He find faith on earth?" (Luke 18:8.)

We stumble worst of all when we trust in our good life and our efforts, by which we can never stand before an angry God. Sometimes prospects are urged to pray and struggle to change themselves into better people and so to move God to accept them. That is the inverted order: first improvement, then salvation. If we want to do better first, we do not trust Christ; and failing to realize the hope He gives, we nourish doubt and despair. Luther pointed out that if our salvation depended on just one Lord's Prayer, it would be doubtful, because our praying might not have the right quality. God is not pleased with us if, hesitating to accept His free offer, we labor to make ourselves acceptable. There should be a sharp rejection of any preparatory activities. Luther: "This is the reason why our theology is certain: It snatches us away from ourselves and places us outside ourselves, in order that we may not depend on men, conscience, feelings, character, our own work" (WA 40, 1, p. 589).

All doubts are due to a failure to concentrate on the object of

our faith. There is nothing doubtful about that object; and we dare not feel discouraged unless we have a reason. God has done nothing to create a suspicion of His love, of His truth, or of His power; He has done everything to make us trust Him. His love is the greatest thing in the world, and it gives us every confidence. "Where there was much sin, there was much more love of God" (Rom. 5:20). He chose the surest way when He canceled the world's sin (2 Cor. 5:19); you could not be more certain if your name were mentioned, since there might be some doubt about your name. He has given us His Son as the concrete Center of our conviction. If you want faith, look to Jesus. We hold broken keys in our hands, but our Savior has the key to security and happiness: He opens, and no man shuts; He shuts, and no man opens. "Let us come near God, sincere in our hearts and convinced in our faith, because the sprinkling of our hearts has taken away our guilty feelings" (Heb. 10:22). Righteousness and heaven are ours as certainly as if each of us were the Son of God. "Those who are in Christ can in no way be condemned" (Rom. 8:1). "If our hearts do not condemn us, we can speak boldly to God" (1 John 3:21). "In Him, by believing in Him, we have confidence and can come to God" (Eph. 3:12). With Him there is no need to fear. That is why He Himself could sleep when the waves were splashing over the boat, and He could say to His frightened disciples: "Why are you afraid? You trust Me so little!" (Matt. 8:23-27; cp. Luke 8:50.) His resurrection is a special source of certainty. God "by raising Him from the dead has given everyone a good reason to believe in Him" (Acts 17:31). When Nathanael had his doubts, Philip told him, "Come and see"; and so Nathanael was convinced (John 1:45-59). The Samaritans told the woman: "We no longer believe on account of your words, because we have heard Him ourselves, and we know that He certainly is the Savior of the world" (John 4:42; cp. 6:69; Acts 15:11). Jesus lives within us to give us certainty. "Examine yourselves to see whether you believe; test yourselves. Do you not know that Jesus Christ is in you?" (2 Cor. 13:5; cp. John 6:50-58.) "No one who believes in Him, the Bible says, will be disappointed" (Rom. 10:11).

He who gave His life that we might believe in Him will keep us in faith. Of the lambs of Jesse's flock David will have loved that

one best and carried it at his bosom for which he risked his life when he rescued it from the lion's jaws. Jesus paid too great a price for His jewels to let anyone steal them or to let any one of them be missing on that Day. If He came from heaven to die for us when we hated Him, can He leave us to perish now that we love Him? (Rom. 5:8-10.) Luther boldly exclaimed, "Let Him that died for my soul see to the salvation of it." He does love us to the end (John 13:1). He sees to it that the first justification of the believing sinner becomes the continuing justification of the sinning believer. What He does is beyond recall (Rom. 11:29). As He holds us in His hands, He says, "They will never be lost, and no one will tear them out of My hand" (John 10:28). "What would you think if, after all, you were to slip out of the hand of Christ?" someone asked. "Oh, I cannot," the woman answered, "I am His hand." That is true: "Don't you know that your bodies are members of Christ?" (1 Cor. 6:15.) "Everyone who believes in Him should not perish" (John 3:16).

There is a special comfort and strength which only a believer can understand and value. I should tell myself: From eternity I have been chosen for this. My salvation does not depend on my weak faith and my sin, which may destroy me, but on the will of the Almighty, who makes my faith an everlasting certainty. It is included in God's eternal choice and so must continue forever. (Rom. 8:29-30.)

In Christ our faith comes to rest "on the power of God" (1 Cor. 2:5; cp. vv. 1-4; 2 Cor. 12:9) and "in God" (1 Peter 1:21). "Such is the confidence we have in God through Christ" (2 Cor. 3:4). "If God is for us, who will be against us? He did not spare His own Son, but gave Him up for all of us — can it be that He will not with Him give us everything?" (Rom. 8:31-32.) "You can depend on God that He will not let you be tempted more than you can stand, but when you are tempted, He will also give you a way to escape so that you can bear it" (1 Cor. 10:13). He doesn't merely start you on your way and then leave you to yourself, like a half-built house, abandoned by an architect who got interested in other things. "He will strengthen you until the end" (1 Cor. 1:8; cp. Acts 20:32; 1 Peter 1:5). "I am sure that He who began the good work in you will go on to perfect it for the day of Christ

Jesus" (Phil. 1:6; cp. 2 Tim. 1:12). He will protect you in all dangers. "You can depend on the Lord: He will strengthen you and protect you against the Evil One" (2 Thess. 3:3; cp. 1 Thess. 5:24). "In all this He who loved us helps us to win an overwhelming victory. For I am convinced that neither death nor life, neither angels nor their rulers, neither anything now nor in the future, no powers, nothing above or below, nor any other creature, can ever separate us from God, who loves us in Christ Jesus, our Lord." (Rom. 8:37-39.)

All supports of our faith would break down if we had not heard from heaven. But God has rent the heavens and come down. The unbelieving Jews realized that if heaven sent John, they should have believed in him (Matt. 21:25, 32). God has spoken in His Word, in our Baptism and in the Lord's Supper, and has given us His pledges. If we forget how God keeps His promises, if we ignore the kindnesses that have come to us by His covenant, our faith will turn pale before our hair turns white. So we cling to His promises. Abraham "realized there was no more life in his body (he was about a hundred years old) and that Sarah could have no children any more; yet he was not weak in faith. No unbelief made him doubt what God had promised; his faith was strengthened." (Rom. 4:19-20; cp. Matt. 15:21-28.) This Word has Christ, the Truth, at its center (John 5:46; 20:31; Acts 28:23). In this Word the Spirit testifies to us (Rom. 8:16; 1 Cor. 2:5, 10-13; Eph. 4:30; 1 John 4:13). Luther: "Here the Holy Spirit must overrule us, write such knowledge and faith into our hearts and testify to our spirits that it is certain and Amen that by believing in Christ we have become and will always be God's children." Jesus says, "Your Word is truth" (John 17:17). If we do not believe God, we make Him a liar (1 John 5:9-10). That is why Jesus criticizes His disciples: "How foolish you are and how slow to believe all the Prophets have said" (Luke 24:25). "Believe the Good News" (Mark 1:15). "If you continue in My Word, you are certainly My disciples, and you will know the truth, and the truth will make you free" (John 8:31-32). The Emmaus disciples, who had been sad, vividly tell us of their experience of the truth: "Did not our hearts burn within us as He talked to us on the way and explained the Bible to us?" (Luke 24:32.)

"Wait for the Lord to help you! Be strong [πῆν] and courageous!" (Ps. 27:14.) In ancient times the Jews wrote this word πῆν after each book, such as Genesis or Exodus, of the Old Testament. So Paul writes toward the end of First Corinthians (16:13) κραταιοῦσθε, "be strong." "Be faithful until you die, and I will give you the crown of life" (Rev. 2:10). And the more our faith grows to be clear-eyed and independent and so stands in contrast with the world, the more delighted our Savior is with us. He says of the Roman captain, "I did not find anyone in Israel who believed like this" (Luke 7:9).

Then, in the terrors that are around and ahead of us, we'll be like passengers in an airliner who know that their pilot could destroy everyone on board but also that he is committed to carry them safely to their destination. In every danger we look to our Pilot and become unafraid: My Father is doing this, and all is well.

St. Louis, Mo.

And Yet Again*: "Wes das Herz voll ist, des gehet der Mund über"

By JOHN G. KUNSTMANN

SELDOM does a writer discuss Luther's translation of the Bible without calling attention to the Reformer's rendering in 1522 of Matt. 12:34b (cf. Luke 6:45b): ἐκ γὰρ τοῦ περισσέυματος τῆς καρδίας τὸ στόμα λαλεῖ (Vulg.: *ex abundantia enim cordis os loquitur*) by *Wes das hertz voll ist / des geht der mund vbir* (cf. *Denn wes das hertz voll ist / des geht der mund vber*).¹ Having commented on the non-literality of Luther's translation of this passage, he extols the rendering as truly idiomatic and quotes, in support of the rightness of such a translation, one that is a reproduction and re-creation in German of the foreign and often alien original, the celebrated lines from the *Sendbrief vom Dolmetschen* (1530) in which Luther defends his "free" translation of the passage in question.²

Let one recent example suffice:

Luther steht . . . mit diesem Werke (seiner Bibelübersetzung) nicht am Anfang, sondern am Ende einer Entwicklung, doch auf ihrem Gipfel. Dazu verhalf ihm seine überragende sprachschöpferische Begabung. Er hat sich nicht nur Gedanken gemacht über die klarste Ausdrucksweise, hat nicht nur theoretisiert über Stil und Wortwahl—er hat auch mit der Tat bewiesen, was sprachliche Künstlerschaft und wissenschaftliches Verantwortlichkeitsgefühl im Bunde mit einander leisten können. Immer wieder ringt er um den einfachsten und klarsten deutschen Ausdruck, der vor allem den Sinn der Bibelstelle herausbringt . . . Matth. 12, 34 heisst es in wörtlicher Übersetzung: „Aus dem Überflusz des Herzens redet der Mund.“ Da ruft er aus: „Sage

* διότι ἄφρων ἐκ περισσέυματος λαλεῖ. LXX, Eccles. 2:15 v. l.

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ich, ist das deutsch geredet? Welcher Deutsche versteht solches? Überflusz des Herzens ist kein Deutsch . . . sondern also redet die Mutter im Haus und der gemeine Mann: Wes das Herz voll ist, des gehet der Mund über. Das heiszt gut deutsch geredt."³

There is, of course, nothing wrong with the traditional procedure illustrated by the preceding quotation except that it perpetuates, or is apt to perpetuate, a number of errors concerning, not Luther's translation of the Bible in general, but concerning his theory and practice of translation in connection with this, and by the same token, in connection with other particular passages. To be specific, the traditional treatment of Luther's translation of Matt. 12:34b does not take into account the results of *Einzeluntersuchungen* undertaken in recent times.

The following two specialized investigations into Luther's translation of Matt. 12:34b are available:

a) W. Kurrelmeyer, "'Wes das Herz voll ist, des gehet der Mund über,'" *Modern Language Notes*, L (1935), 380—82. — Professor Kurrelmeyer, who as editor of *Die Erste Deutsche Bibel*⁴ has provided an indispensable tool for all investigations connected with Luther's translation of the Bible, states

Luther's coinage of this phrase thus (he has just quoted the famous lines from the *Sendbrief*) seems to be definitely established. It can be cited, however, from the *Evangelibuch* of Johann Geiler von Kaisersberg, published seven years before Luther's New Testament:

(ex habundantia cordus os loquor) was das hertz vol ist, des loufft der mund vber (fol. 152 verso, col. 2)

. . . it was Johannes Pauli who published Geiler's *Evangelibuch* in 1515, and again as *Evangelia mit ußlegung* in 1517. Either of these editions could have been in Luther's hands before he began the translation of the New Testament in 1521 . . . it is also possible that Geiler (or Pauli) and Luther, independently of Geiler, used a vernacular phrase that was current among the common people; in fact, Luther's words in the *Sendbrief* . . . might be construed as supporting the latter alternative.⁵

b) Arno Schirokauer, "Noch einmal: 'Wes das Herz voll ist,'" *Modern Language Notes*, LIX (1944), 221. — Professor Schirokauer offers the following addenda to the preceding article:

Mit Recht betont . . . Kurrelmeyer den umgangssprachlichen Charakter der Wendung, auf den ja auch Luther im *Sendbrief vom Dolmetschen* anspielt. Sie ist niemandes Eigentum, und die Frage ist offen geblieben, ob sie Luthern aus Geilers Schrift zugeflossen sei oder von wo anders. Ich glaube, sie ist zu beantworten. In Hieronymus Emsers *Quadruplica* . . . heisst es auf Seite 131 des Neudrucks:

dann wie Christus vnd das gemeyn sprichwort sagt, was das hertz vol ist, gehet der mund vber, ex cordis enim abundantia os loquitur, Mathei XII.

Die an Luther gerichtete *Quadruplica* erreichte ihren Adressaten Anfang Juli 1522, das heisst gerade in dem Augenblick, da die Übersetzung der Evangelien Luthers ganze Aufmerksamkeit in Anspruch nahm. Leicht möglich, dass die Plastik der sprichwörtlichen Wendung in Emsers Kampfschrift sie Luthern empfahl. Er wird sie ohnehin gekannt haben, aber durch Emsers Anwendung wurde sie ihm handgerecht.

Professor Schirokauer then calls attention to the peculiar situation represented by Luther's defense of "his" translation of Matt. 12:34b against Emser:

Wenn ich den Eseln sol folgen, die werden mir die buchstaben furlegen, und also dolmetzchen: Auß dem uberflus des hertzen redet der mund.

He offers this explanation of *das Pikante dieser Situation*:

(Luther) selber hatte den Tatbestand inzwischen (i.e., 1521/22 to 1530) vergessen, Emser war durch den Tod gehindert, sein Besitzrecht geltend zu machen. Er hatte ja auch keines. Wir lernen von Emser, dass — wie Kurrelmeyer schon richtig vermutet hatte — hier ein *gemeyn sprichwort* vorliegt, gebraucht von der *mutter ym haus*, dem *gemeinen mann in der strassen*, sogar den *Eseln* im katholischen Lager.

In other words, both, W. Kurrelmeyer and Arno Schirokauer, raise grave doubts as to Luther's authorship of the coinage of *Wes das Herz voll ist, des gehet der Mund über*. In all likelihood the phrase which long ago has become a *geflügeltes Wort*⁶ was not sired by Luther. Most probably Luther used a proverb which was current at the time, as evidenced by Geiler-Pauli's (1515/17) and by Emser's (1521) use of the adage — Geiler-Pauli simply

quoted it, Emser quoted it expressly as *das gemeyn sprichwort*. And the two scholars suggest that the possibility exists that Luther took this proverb over from Geiler-Pauli or from Emser. Both imply that Luther, several years after the appearance of the September Testament, in 1530, wrote in such a way as to create the impression that *Wes das Herz voll ist* was *his* coinage, even though his remarks may indicate that his contribution as translator in this case consisted rather in choosing an existing, current popular saying as the idiomatic German equivalent of *ex abundantia cordis os loquitur* than in making independently his own translation.⁷

The title of my article suggests that I believe it possible to add something, if only a mite, to the findings of the two distinguished Johns Hopkins scholars.

I

Did Luther have to learn of the existence of the "common proverb" *Wes das Herz voll ist, des gehet der Mund über*, from Geiler-Pauli or Emser?

I shall not discuss the possibility of Luther's learning of the proverb from Geiler-Pauli, for the simple reason that I do not know whether or not Luther ever saw or read one or the other edition mentioned by Professor Kurrelmeyer. As a possibility these two editions cannot be ruled out. On the other hand, *Hieronymi Emsers Quadruplica auff Luters Jungest gethane antwurt, sein reformation belangend* (Leipzig, 1521)⁸ did indeed reach Luther at the beginning of July, 1521.⁹ Even though this was not the time, *da die Übersetzung der Evangelien Luthers ganze Aufmerksamkeit in Anspruch nahm*—for Luther, most likely, did not begin to translate the New Testament until the middle of December, 1521¹⁰—still the fact remains that Emser may have acquainted Luther for the first time with, or that he reminded him of, the existence of *Wes das Herz voll ist*, with the result that Luther, when he translated Matt. 12:34b and Luke 6:45b several months later, *remembered*.

But the assumption of this possibility, it seems to me, is linked with a second assumption, viz., that *Wes das Herz voll ist* . . . as translation of Matt. 12:34b or of Luke 6:45b in the September Testament of 1522 is Luther's first translation of ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ or of *ex abundantia cordis*

os loquitur. The fact is, however, that the September Testament translation of Matt. 12:34b is *not* Luther's first translation of this Biblical passage.^{10a}

Before Luther translated the New Testament into German, he was busy in his Patmos with the *Kirchenpostille*, especially the *Weihnachtspostille*.¹¹ The *Weihnachtspostille* appeared, most likely, at the beginning of March, 1522, and was sold at the Easter Fair at Frankfurt a. M. of that year.¹²

It is here, in the *Weihnachtspostille*, composed before the translation of the New Testament was begun and published months before the September Testament, that Luther translates Matt. 12:34b for the first time, *literally*, and in addition shows that he is aware of the existence of a German proverb: *Item das deutsch sprichwort: Weß das hertz voll ist, des geht der Mund ubir*.¹³

It is significant that the German proverb does not appear in this passage as translation of Matt. 12:34b. It is cited as a *proverb*. Just as, a few lines before, other, pagan, *proverbs* are cited: *Qualis quisque est, talia loquitur. Was eyner fur man ist, darnach redet er auch. Item: Oratio est character animi, die rede ist eyn ebenbild odder controfeytt bild des hertzen*.¹⁴ — Luther, having cited proverbs, pagan proverbs, summarizes and applies their meaning: *Ist das hertz reyn, ßo redet es reyn wort. Ist es unreyn, so redet es unreyne wort. And now Luther points out that the Bible agrees with this teaching of the heyden: Und damit stympt das Euan-gelium, da Christus sagt: Auß ubirfluß des hertzen redet der mund. Unnd aber: Wie mügt yhr guttis reden, ßo yhr boße seyd?! Auch S. Johannes der teuffer Joh. 3: Wer von der erden ist, der redet von der erdenn. Item das deutsch sprichwort: . . .*¹⁵

It is fairly obvious that Luther distinguishes here profane and sacred attestations. Profane are the proverbs. One of the proverbs is the German adage, *Wes das Herz voll ist, des gehet der Mund über*.^{15a} Sacred are the three passages, Matt. 12:34b, Matt. 12:34a (September Testament: *Ihr ottern getzichte / wie kund yhr gutts reden / die weyll yhr boße seyt?*), and John 3:31. The translation given of Matt. 12:34b is the literal translation, the same literal translation found later in the translation of the *Sudler zu Dresden: dann auß fölle des hertzen redt der mund* (Matt. 12:34b); *Denn auß überfluß des hertzen redet der Mund* (Luke 6:45b).¹⁶

This translation of Luther's, his earliest (I believe) of Matt. 12:34b, was possibly influenced by the rendering of *Die Erste Deutsche Bibel: Wann vor (auß) der begnugsam (überflüssigkeit) des hertzen(s) redt der mund*,¹⁷ and by that of the *Zainerbibel: auß der überflüssigkeit des hertzens redt der mund*.¹⁸

It is clear, then, that in 1521/22 Luther did not consider the "literal" translation of Matt. 12:34b *undeutsch*, thus becoming the first of several great German writers to use the "literal" translation which he condemns so roundly in 1530.¹⁹

It is also clear from the passage in the *Weihnachtspostille* that Luther was aware, at the end of 1521, of the existence of the German proverb, *Wes das Herz voll ist . . .* — whether through Geiler-Pauli, or through Emser, or by his own knowledge is hard to determine and, at this point, immaterial.

It is, again, clear from the passage in the *Weihnachtspostille* that Luther had not at that time, i. e., when he wrote the *Weihnachtspostille*, chosen to use the common proverb as the best possible idiomatic translation of Matt. 12:34b. This, to me, is an important point in the consideration of Luther's translation of Matt. 12:34b and one which, to the best of my knowledge, has not been emphasized: he had two choices, to translate literally or to translate idiomatically. He knew the excellent idiomatic formulation, *Wes das Herz voll ist. . .* He could have used it. He did not. At least not in connection with his work on the *Weihnachtspostille*, which, together with the subsequent work on the *Adventspostille*, was in effect the immediate preparation for his translation of the New Testament. At that, the question of the proper or best rendering of *ex abundantia cordis os loquitur* must have been a matter of concern to Luther. Witness the fact that shortly after the composition of the *Weihnachtspostille* with its "literal" translation of Matt. 12:34b and its citation of the proverb side by side, only a few lines apart, Luther uses a rendering of *ex abundantia . . .* which is not yet that of the September Testament, but comes very close to it: . . . *denn sie müssen doch lesternn unnd das maul ubir gehen lassen, des das hertz voll ist*. The pamphlet, *Eyn trew vormanung Martini Luther tzu allen Christen, sich tzu vorbuten für auffruhr unnd emporung*, in which this passage occurs,²⁰ must have been written toward the very end of 1521 or

at the beginning of 1522.²¹ The one important difference between the wording of the proverb in the *Weihnachtspostille* and that of the translation in the September Testament, on the one hand, and this passage, on the other hand, is the substitution of *maul* for *mund*, brought about, apparently, by the fact that the persons whose mouths overflow are *Papisten*²² — although, in fairness, I must confess that I am not as sure as is Albert Freytag that Luther in *Eyn trew vormanung* means to paraphrase Matt. 12:34b.²³ Luther could be paraphrasing the German proverb, for the pamphlet, while it naturally teems with Biblical quotations and allusions, also cites German proverbs and proverbial expressions.

The following table should summarize reasonably well the course of Luther's preoccupation with the translation of Matt. 12:34b during 1521/22 and later:

middle of 1521 to end of 1521:

possible awareness of literal translation of Matt. 12:34b in <i>Die Erste Deutsche Bibel</i> and in <i>Zainerbibel</i>	awareness of existence of the German proverb, <i>Wes das Herz voll ist</i> , through Geiler-Pauli, or through Emser or through his own observation
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adoption of literal translation of Matt. 12:34b in <i>Weihnachtspostille</i>	citation of the proverb as <i>proverb</i> in <i>Weihnachtspostille</i>
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end of 1521 or very beginning of 1522:

use of German proverb (with *maul* instead of *mund*) in *Eyn trew vormanung*; the German proverb used here *could* be intended as translation of Matt. 12:34b

early months of 1522:

adoption of German proverb as translation of Matt. 12:34b and of Luke 6:45b in translation of New Testament, published later in 1522 as September Testament

1525:

paraphrase of the proverb or of his own September Testament translation in *Ein Sendbrief von dem harten Büchlein wider die Bauern*.^{23a}

1530:

caustic rejection of literal translation of Matt. 12:34b in *Sendbrief* and insistence that the German proverb, without citing it as such, is the idiomatic translation of Matt. 12:34b

[1530/46 until now:]

The German proverb chosen by Luther as the idiomatic translation of Matt. 12:34b, undoubtedly because of this fact, becomes, and is, the "standard" form of the proverb in German.²⁴

II

So far I have left it open whether Luther became acquainted with the "common" German proverb, *Wes das Herz voll ist*, through Geiler-Pauli, or Emser, or through some other contemporary writer or publication, or whether he heard the proverb as a child in Thuringia or later in Erfurt or Wittenberg. From the point of view of eternity it is perhaps, as indicated before, immaterial to learn the answer to this question. There exists, I am convinced, the possibility that Luther, whose interest in proverbs and fables is well known, knew the proverb "by himself."²⁵

I am inclined to believe this because, in my opinion, the proverb was in reality a *gemein Sprichwort*. And well it could be such, because *Wes das Herz voll ist*, either in its "standard" form or in a similar formulation, was in existence or coming into general currency long years, even centuries, before ca. A. D. 1500 — either as a Germaning of *ex abundantia cordis os loquitur* and similar Latin sayings^{25a} or as an independent German coinage.

To give this claim a foundation, even if it should prove to be a somewhat shaky foundation, and in order to stimulate further search for more and better examples, I am offering now, in the form of *Lese Früchte* and in more or less chronological order, what I consider pre-1500 approximations and variants of our proverb:

Iwein (ca. 1200): mir ist ein dinc wol kunt:

ezn sprichet niemannes munt

wan als in sîn herze lêret.²⁶

Bescheidenheit (ca. 1230): vil lîhte sprichet der munt,

daz dem herzen ist kunt.^{26a}

The next quotation is taken from Laszberg's *Liedersaal*, in which he published in the main material from the 14th century.²⁷ To me the following formulation of our proverb is the most significant pre-1500 formulation: it is introduced, in so many words, as a Germaning of *ex abundantia cordis os loquitur*, and it comes very close, at least in its first part, to the later "standard" wording of our proverb:

Wan wärlich vnser baider mut
Anders nicht wann minnen tut
Daz nempt an dem gedicht die kur
Quia ex abundantia cordis os loquitur
Das tûschet waz ain hertz ist vol
Daz ret der munt ob er ez sol
Da von so hat myn munt bericht
Vz mynem hertzen diß gedicht
Vnd hat vermischt dar in latin²⁸

Hugo von Montfort (1357—1423):

Wan wes das hertz begerend ist,
der mund tuots dikche sagen²⁹

Worthy of mention is, too, from *Klagenfurter Sammlung* (1468), No. 56:

Voller Mundt sagt des hertzen grund.
Quod in animo sobrii, id in ore ebrii.³⁰

The Geiler-Pauli (1515/17) and Emser (1521) quotations are given above. They bring the "history" of our proverb down to Luther's time and his use of it in 1521/22.

I admit again that the preceding enumeration does not establish beyond a reasonable doubt my claim that our proverb was in the making for a long time and that it was, before and in 1521, a *gemeines Sprichwort* in the sense that it was commonly used so that Luther, who listened to the *Mutter im Hause und den Kindern auf der Gasse*, could have known it in 1521 without the obstetrical ministrations of Geiler-Pauli or Emser.³¹ At best, I have given a chronologically arranged enumeration. I have not proved descent from father to son. But I think I have at least demonstrated more fully than has been done before that our proverb may not only be *assumed* to be a popular proverb in ca. 1521, inasmuch as Luther and Emser call it such, but that it actually was one, perhaps for a long time before 1521.

III

There remain two questions. One: can the proverb, *Wes das Herz voll ist*, in the main be spoken of as being originally, i.e., prior to Luther's use of it, a South German proverb? Iwein, Hugo von Montfort (Vorarlberg, Aargau, Thurgau, Styria), the *Liedersaal* with its predominantly South German interest, the *Klagenfurt Collection* (Carinthia), Geiler-Pauli (Alsacia), and Emser (Ulm, Tübingen, Basel), all seem to point to Upper Germany.

The Swiss Zacharias Bletz, citizen of Lucerne, in his *Marcolfus, Ein fassnachtspil zuo Luzern gespielt Ao 1546*, uses our proverb twice:

364: Uss vollem hertzen ret der Mund!

1219: Wos hertz vol syg, louf der mund über!³²

The fact that this Catholic writer in 1546 uses the same formulation that is found in Geiler's *Evangelibuch* and which by that time (1546) seems to have become a Lutheran monopoly — the zealous Catholic Joh. Nas does not use it in 1565! — *may* mean that he employs a native, South German expression.

Luther could have become acquainted with this proverb on his journey to Italy in 1510, which took him through South Germany and Switzerland, or when he attended the convention of the Augustinian order at Heidelberg, or when he was in Augsburg for his meeting with Cajetan, or through South German correspondents, friends (such as Melanchthon), or students, or through the writings of South German authors (Geiler-Pauli, Emser . . .).

IV

The second remaining question: how should one, in the light of Luther's use of the "literal" translation of *ex abundantia cordis os loquitur* in the *Weihnachtspostille* of 1521/22, explain his virulent attack in 1530 on this translation? Had he completely forgotten that he himself, a few years earlier, had used the "un-German" formulation? — Perhaps. Such things do happen. Luther was human. Then, too, Luther was, as is well known, irked by the attacks on his translation which had come to a sort of climax in the prefatory remarks of Emser's translation of the New Testament (1527). He may have remembered that Emser, in 1521, knew the German proverb and yet had not used it, to the detri-

ment, so Luther thought, of his translation. And so Luther, who was at the moment interested in defending a principle of his own translation procedure — *Verdeutschung*, *Eindeutschung*, idiomatic rendering, re-production, re-creation, "nationalization" of the foreign document — selected especially telling examples, among them Matt. 12:34b, and used them to the fullest extent, hoping to silence and to kill all arguments of his opponents. This may account for the vehemence of his remarks.

Luther *was* irked. He *did* write the *Sendbrief*, at least in part, as an answer to Catholic attacks on *sola fides*. To say, as do F. Herrmann and O. Brenner,

Was er (Luther) schreibt, will er nicht für die Gegner, die er als kompetente Richter nicht anerkennen kann und die ihm, wie Emser, seine Sprache stehlen, sondern nur für die Seinen geschrieben haben,³³

is to miss the paralipsis evident in the opening pages of the *Sendbrief*. The alleged fact, then, that Luther was writing for his adherents, and not for (or against) his Catholic critics, cannot be urged as an explanation for omitting the mention of the Luther-an *Buchstablistik* involved in the "literal" translation of Matt. 12:34b in the *Weihnachtspostille*.

Admitting the possibility of Luther's having forgotten his own use of the "literal" translation earlier in his career, and admitting that his temper had something to do with the tenor of his remarks anent Emser's use of the "literal" translation, I should like to suggest another possibility of explaining Luther's "silence" concerning his own use at one time of the "literal" translation of *ex abundantia cordis os loquitur*. In the *Sendbrief* Luther defends his translation of the New Testament, i. e., his translation as extant in the September Testament and in the subsequent editions and revisions of this work. It was *this* translation which had been attacked, not Luther's translations, casual, incidental, and otherwise, of Scriptural passages in publications other than in his "official" translation. In my opinion, this is the, or an, important point which should be kept in mind in trying to account for Luther's "forgetting" that he himself at one time had used the unidiomatic, "literal" translation. In the first part of the *Sendbrief* Luther is not talking about anything but his translation of the New

Testament. There was, then, no reason for going beyond the point at issue. And mentioning or "explaining" his translation of Matt. 12:34b in the *Weihnachtspostille*, even if he remembered it, would have been beside the point.

Assuming, for the sake of the argument, that Luther had chosen *Wes das Herz voll ist* as rendering for Matt. 12:34b in his New Testament translation-to-be by the time he composed that part of the *Weihnachtspostille* which contains the "literal" translation, this would only confirm the well-known fact that Luther did not always quote from his own German Bible, even after it had appeared in print.³⁴ It is understandable why he did not do so. His German Bible was something in flux. It was a document which was, almost literally, revised to the day of his death. In many instances it would have been practically impossible for Luther to know, without checking, what was the exact wording of the passage he wished to quote or paraphrase or suggest or allude to at a particular time. Luther's thinking and remembering, moreover, in connection with Biblical passages, in general, was thinking and remembering in terms of the Vulgate — after all, *his* Bible. It is also a well-known fact that Luther often quoted from memory.

* * *

Ob Luthers Verdeutschung in der Bibelübersetzung gegenüber der Übersetzung der Postillenstücke einen Fortschritt in der Verdeutschungsfähigkeit bedeutete? Die Frage dürfte zu bejahen sein, doch wäre eine germanistische Einzeluntersuchung vorzunehmen. . . . Luther ist sichtlich unter der fortlaufenden Arbeit am Neuen Testament freier geworden, während die Beschäftigung mit den Perikopen naturgemäss eine Vereinzelung und engere Bindung an das Original mit sich brachte.³⁵

The preceding pages are not the *germanistische Einzeluntersuchung* which W. Köhler desired in 1925. They confirm, however, that there was progress in Luther's ability to *German* his translation in the instance of Matt. 12:34b.³⁶

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NOTES

1. Weimar Edition (= WE), *Die Deutsche Bibel*, VI (Weimar, 1929), pp. 58 and 238. Cf. *Neuauflage der Wittenberger Septemberebibel vom Jahre 1522* (Berlin, Furche-Verlag, 1918), pp. XIVb and LXXIb.
2. WE XXX, 2 (1909), p. 637.
3. Wolfgang Stammler, *Von der Mystik zum Barock, 1400—1600*² (Stuttgart, 1950), pp. 312—3 = first edition (1927), p. 284.

4. W. Kurrelmeyer (ed.), *Die Erste Deutsche Bibel* = Bibliothek des Literarischen Vereins in Stuttgart, vols. 234, 238, 243, 246, 249, 251, 254, 258, 259, 266 (1904—15).
5. Cf. Archer Taylor, *Problems in German Literary History of the Fifteenth and Sixteenth Centuries* (New York, 1939), p. 36, n. 104; Archer Taylor, *The Proverb* (Cambridge, Mass., 1931), pp. 56—7 (treats mainly the aftereffects of Luther's formulation).—Professor Taylor, *Problems, l. c.*: "The translation (referring to the one cited in the *Evangelibuch*) was evidently in current use, for Johannes Geiler von Kaisersberg employs it in his sermons (1498; publ. 1520) on the *Narrenschiff* (fol. cxiii, col. a). . . ." It is interesting to note that the translation occurs there twice: Geiler von Kaisersberg, *Narrenschiff. Getruckt zu Straßburg von Johanne Grieninger* / . . . 1520, fol. cxiii, recto, col. a, *waß das hertz vol ist / des lauffet der mund über*, and a few lines down, *wan weiß das hertz fol ist des laufft der mund über*/. Cf. *Florilegium Politicum. Politischer Blumengarten durch Christophorum Lehmann* (1630), 643, 5: *Was das Hertz voll ist, davon laufft der Mund vber* (cited in K. F. W. Wander, *Deutsches Sprichwörterlexikon*, II, p. 611, no. 267). Evidently during the first half of the 17th century the proverb was as yet not "standardized": Lehmann, *op. cit.*, 647, 74, records also *Was das Hertz gedenckt, dass redt der mund (redet die Zunge)*, as cited in Wander, *op. cit.*, II, p. 611, no. 266. Cf. the English formulations at the end of note 30.
6. Georg Büchmann, *Geflügelte Worte*²¹ (Berlin, 1903), pp. 61—2; *Büchmanns Geflügelte Worte*, ed. by Walter Heichen (Berlin, n. d.), pp. 60—61.
7. Attention should be called at this juncture to other recent investigations of expressions or passages of Luther's Bible translation: Marbury B. Ogle, "'As a Tale That Is Told,'" *Monatshefte für Deutschen Unterricht*, XXXVII (1945), 130—34; Arnold Schirokauer, "Luthers 'Tut Busse': Die Rehabilitierung eines Wortes," *Neophilologus*, XXXIV (1950), 49—54; Heinz Bluhm, "Luther's Translation of Luke 22, 15," *Modern Language Notes*, LXV (1950), 405—8; Heinz Bluhm, "The Evolution of Luther's Translation of the Twenty-Third Psalm," *Germanic Review*, XXVI (1951), 251—8; and to the general articles by W. Schwarz, "Translation into German in the Fifteenth Century," *Modern Language Review*, XXXIX (1944), 368—73; "The Theory of Translation in Sixteenth-Century Germany," *Modern Language Review*, XL (1945), 289—99.—A whole book, the *Psalter*, is the subject of an excellent investigation, Th. Pahl's *Quellenstudien zu Luthers Psalmenübersetzung* (Weimar, 1931); see my review in *Modern Philology*, XXIX (1931/32), 368—9. A good introductory bibliography on Luther's translation of the Bible is furnished by W. Stammeler, *op. cit.*, pp. 641—2.
8. Ludwig Enders (ed.), *Flugschriften aus der Reformationszeit*. VIII—IX. *Luther und Emser. Ihre Streitschriften aus dem Jahre 1521. Band I und II*. "Neudrucke deutscher Literaturwerke des XVI. und XVII. Jahrhunderts," 83—84. 96—98. The *Quadruplica* is II, 129—183.
9. *Neudrucke*, nos. 96—98, p. ix; WE, VIII (1889), p. 241.—1521, *not* 1522!
10. The task was completed by the beginning of March, 1522. Cf. Otto Albrecht in WE, *Die Deutsche Bibel*, VI, pp. xxxi—xxxii; xxxv; xliii—xliv; Arnold E. Berger, *Grundzüge evangelischer Lebensformung . . .*, "Deutsche Literatur, Reihe Reformation," I (Leipzig, 1950), pp. 70—71; 314. By June, 1522, all of Matthew was set up in print. At the beginning of June, 1522, Luther writes to Spalatin: *Spero te accepisse Mattheon vernaculum totum cum aliis*. WE, *Briefwechsel*, II (1931), p. 552 with note 2 on

p. 553. Concerning Luther's belief that the printing of the whole of the New Testament would not be completed before St. Michael's, 1522: letter to Spalatin, 26 July 1522, *op. cit.*, p. 580 with notes on p. 581.

- 10^a. Luther must have become fond of the Vulgate's *ex abundantia cordis os loquitur* early in his career as a theologian. He cites it and alludes to it frequently. See, e.g., *Dictata super Psalterium*. 1513—16, Ps. XXXVII [XXXVIII], WE, III (1885), p. 213; Ps. XLIV [XLV], WE, III, pp. 255 to 256:

'Eructavit', i.e. ad extra ructavit, quia continere non potui, quin commune facerem, quod accepi. Ex abundantia enim cordis os loquitur in carnalibus: sed nonne multo magis in spiritualibus? . . . lingua mea, per quam eructat cor meum tibi . . . ex unico verbo potest (sc. Spiritus Sanctus) cor tuum replere . . . cordis os aperias . . . foris pronunciare potes ex abundantia cordis et spiritus . . . Eructare ergo est per linguam proferre vocaliter, quod intus in corde tenetur vitaliter . . .

altogether a magnificent passage; Ps. CXV [CXVI], WE, IV (1886), p. 272; Ps. CXVIII [CXIX], WE, IV, p. 386; *Sermone aus den Jahren ca. 1514—1520*, WE, IV, p. 691.

11. WE X, 1, 1 (1910) and X, 1, 2 (1925). June to November, 1521: see WE X, 1, 2, p. xlvii.
12. WE X, 1, 2, p. lxii.
13. "Evangelium in der hohen Christmesse, Joh. 1, 1-14," WE X, 1, 1, p. 188.
14. WE X, 1, 1, p. 187, with notes 5 and 6.
15. WE X, 1, 1, pp. 187—8. Professor Schirokauer will, perhaps, find confirmation of his suggestion, that Emser's citation of the *gemeyn sprichwort* made it "handy" for Luther to refer to it, in Luther's *da Christus sagt . . .*, followed by *Item das deutsch sprichwort: Weiß das hertz voll ist . . .*, inasmuch as Luther's arrangement seems to be patterned after Emser's *dann wie Christus vnd das gemeyn sprichwort sagt . . .* But see below.
- 15^a. Other German proverbs are quoted in this context: *Bey dem gesang kennet man den vogel, denn er singet, wie yhm seyn schnabel gewachsen ist.* WE, X, 1, 1, p. 188, with note 2.
16. Cited from the 1529 edition of the *New Testament* of Hieronymus Emser. The Catholic Joh. Nas, in *Das Antipapistisch eins vnd bundert* (s. l., 1565), 2, 186^a, quoted in *Deutsches Wörterbuch*, XI, 2 (Leipzig, 1936), col. 220, abides by the Emser formulation: *dann er ausz überflusz des Hertzens redt* — as one should expect him to do.
17. *Bibliothek des Literarischen Vereins in Stuttgart*, 234 (Tübingen, 1904), p. 46, lines 47 — 8. See note 4.
18. See WE, *Die Deutsche Bibel*, VI, p. 628. See also Albrecht von Eyb's formulation, *Wann ausz überflüssigkeit des hertzen redt der mund*, in his *Spiegel der Sitten* (1474; printed Augsburg, 1511), fol. 7a and the note on this passage in Murray A. Cowie, *Proverbs and Proverbial Phrases in the German Works of Albrecht von Eyb* (diss., Univ. of Chicago, 1942), p. 60. Having turned over to Dr. Cowie some of my collectanea for this note, I happen to know that he does not mean that Luther's version was "adopted from an earlier Bible translation." This statement is, most likely, the result of inadequate proofreading caused by the author's induction into military service. — Cf. also *von überflüssigkeit des herzen redt der mund* in *Der Spiegel menschlicher behaltenisse* [behaltenisse] (Reutlingen, 1492), fol. 53^a, as quoted in *Deutsches Wörterbuch*, XI, 2, col. 227. *Überflüssig* and *Überflüssigkeit*, as translations of *abundavit* and *abundantiam* occur,

at least in some versions of the pre-Luther translation of the Bible, in addition to Matt. 12:34b (variant) in Rom. 5:15, *ist überflüssig gewesen*, and in Rom. 5:17, *die überflüssigkeit*; see *Bibliothek des Literarischen Vereins in Stuttgart*, 238 (Tübingen, 1905), p. 26.

19. Schiller: *Und was der Zorn und was der frohe Mut / Mich sprechen liesz im Überfluß des Herzens* (Wallensteins Tod, I, 173—4). This passage has been cited often in discussions of Luther's *Sendbrief*; cf. Richard Neubauer, *Martin Luther. Eine Auswahl* . . . 4, I (Halle a. S., 1908), p. 232, note; Archer Taylor, *The Proverb*, p. 57; Archer Taylor, *Problems* . . . , p. 36, n. 104; *Deutsches Wörterbuch*, XI, 2, col. 220, where, in addition, quotations involving the use of *Überfluß des Herzens* are cited from Thümmel (*aus Überfluß des Herzens*), Hölderlin (*den Überfluß unsers Herzens*), and Jean Paul (*im Überflusse einer lebendigen Empfindung*). — Somehow Goethe's *Ach, den Lippen entquillt Fülle des Herzens so leicht* (*Römische Elegien*, XX, 16) seems to have been neglected in this context, as has been the fact that Schiller paraphrases *ex abundantia* . . . also by *wessen das Gefäß ist gefüllt / Davon es sprudelt und überquillt* (Wallensteins Lager, 578—9). Goethe alludes to the "standard" version at least twice: *Wo das Herz voll ist, geht der Mund über* (Briefe, WA, 4. Abt., XI, 15, 15f.) and . . . , *daß der Mund übergeht, wenn das Herz voll ist* (Briefe, WA, 4. Abt., XXIII, 83, 21f.). See J. Alan Pfeffer, *The Proverb in Goethe* (New York, 1948), p. 76. — Perhaps one should not too readily speak of some of these (especially Schiller's) phrasings as "literal" translations of *ex abundantia cordis os loquitur* in the sense in which one must speak of Luther's rendering in the *Weihnachtspostille* as a literal one. After all, Schiller and the others mentioned may not have translated *ex abundantia* . . . at all. And even if their intention was to translate, one should take into consideration the exigencies of the meter which was chosen and the explanation offered in *Deutsches Wörterbuch*, *ibid.*: *die redensart erhielt in der neueren sprache durch anschluss an die metaphern "das hertz, das gefühl etc. fließt, strömt über," neuen bildinhalt und lebte neu auf*.
20. WE VIII (1889), p. 682, lines 2—4.
21. WE VIII, pp. 670—73, esp. p. 673, top.
22. Cf. Ernst Thiele, *Luthers Sprichwörtersammlung. Nach seiner Handschrift zum ersten Male hg.* (Weimar, 1900), p. 106: *Nimmt bei dem Wechsel von 'Maul' und 'Mund' Luther Rücksicht auf die Würde der behandelten Personen?*
23. WE, *Die deutsche Bibel*, VI, p. 628: *Schon Mitte Dezember [1521] zitiert Luther seine obige Übersetzung* (i.e. *wes das hertz voll ist, des geht der mund vbir*). . . . *Damals lag in seiner Übersetzung des NT die Stelle also offenbar schon vor*.
- 23a. *Wer kan eym narren das maul stopffen, weyl das hertz voll narheyt sticket und der mund übergeben mus, wes das hertze vol ist* . . . WE XVIII (Weimar, 1908), p. 385. For *Maul* and *Mund* see notes 23 and 24.
24. See note 6 and cf. Archer Taylor, *The Proverb*, p. 57: "Luther's version has fixed itself in tradition. If proof were needed, we might find it in a Swabian proverb: *Wes der Magen voll ist, läuft das Maul über*, which is made on the same model" — notice *Maul*, not *Mund*!
- 24a. See James C. Cornette, Jr., *Proverbs and Proverbial Expressions in the German Works of Martin Luther*. Unpublished diss., Univ. of North Carolina, 1942.
25. The fact that this particular proverb is not listed by him in his *Sprichwörtersammlung* means, of course, nothing. It may have been recorded in

the part which is no longer in existence. See E. Thiele and O. Brenner, *WE LI* (1914), pp. 634ff.; 643.

- 25^a. E. g., *ex habitu cordis sonitus depromitur oris* (Jakob Werner [ed.], *Lateinische Sprichwörter und Sinnsprüche des Mittelalters* . . . "Sammlung mittellateinischer Texte hg. von Alfons Hilka," 3 [Heidelberg, 1912], p. 29, no. 119, from a Scheftlarn ms. saec. XII. ex.) and *quod in corde, hoc in ore* (*Salomon et Marcolfus. Kritischer Text* . . . hg. von Walter Benary. "Sammlung mittellateinischer Texte," 8 [Heidelberg, 1914], p. 36, lines 3—4) — both cited in F. Seiler, *Die Entwicklung der deutschen Kultur im Spiegel des deutschen Lehnworts*, V (Halle a. S., 1921), p. 166 — and *sepius os fatur, quod cor scit vel meditat, sic quod corde latet, sepius ore patet* (H. E. Bezzenberger [ed.], *Fridankes Bescheidenheit* [Halle, 1872], p. 346).
26. Edited by G. F. Benecke and K. Lachmann. Fifth edition by Ludwig Wolff (Berlin-Leipzig, 1926), lines 193—5; cited in K. F. W. Wander, *Deutsches Sprichwörterlexikon*, II, p. 615, no. 341, and in F. Seiler, *ibid.*
- 26^a. H. E. Bezzenberger, *op. cit.*, p. 123, 62, 10—11, and note on p. 346.
27. See letter from L. Uhland to von Laszberg, dated May 11, 1825: . . . *dieser reichen Sammlung (Liedersaal), welche nun erst von der fortlebenden Poesie im 14. Jahrhundert lebendiges Bild giebt* . . . in Franz Pfeiffer (ed.), *Briefwechsel zwischen Joseph Freiherrn von Laszberg und Ludwig Uhland* (Wien, 1870), p. 54. See also Franz Muncker in *Allgemeine Deutsche Biographie*, XVII (Leipzig, 1883), p. 781: *In diesen drei Bänden (of the Liedersaal) theilte Laszberg nach eigner sorgfältiger Copie eine mittelhochdeutsche Handschrift des 14. Jahrhunderts, die er erworben hatte, mit.*
28. Reichsfreiherr von Laßberg. *LIEDER SAAL, das ist: Sammlung alt-deutscher Gedichte, Herausgegeben aus ungedruckten Quellen*. I (Konstanz-St. Gallen, 1846), pp. 112—4, no. xxiii: *Der arme Dichter*.
29. Cited in K. F. W. Wander, *ibid.* See J. E. Wackernell (ed.), *Hugo von Montfort. "Ältere Tirolische Dichter,"* III (Innsbruck, 1881), p. 131, xxxi, 137—8. Hugo von Montfort composed poem xxxi in 1401; see p. 134, verses 209—10. See also p. 263 with note on verses 137—8 (reference to Laszberg's *Liedersaal*). — Hugo von Montfort's formulation seems (distantly) related to *Wittenwiler's Ring* (first half of 15th cent.), 4391—2: *Waz der man von hertzen gir / Gerne singt, daz ist sein gsank*; see Edmund Wiesner (ed.), *Heinrich Wittenwilers Ring* . . . , "Deutsche Literatur, Realistik des Spätmittelalters," III (Leipzig, 1931), p. 160; *Kommentar* (Leipzig, 1936), p. 165.
30. Cited from Friedrich Seiler, *Deutsche Sprichwörterkunde* (München, 1922), p. 99. — The ancestor of this German formulation was probably not *ex abundantia cordis* . . . , but a relative of *in vino veritas*. Out of this lineage, *quod in animo sobrii* . . . , must also stem the Swabian proverb cited above, *Wes der Magen voll ist, läuft das Maul über*, which was "changed" into its present form under the influence of Luther's version. Compare the proverb from the *Frankensteiner Handschrift*, written 1515—1517: *Eyn trunckyn munth reth des herczyn grunth*. This is Joseph Klapper, *Die Sprichwörter der Freidankpredigten. Proverbia Fridanci* . . . "Wort und Brauch," 16 (Breslau, 1927), p. 59, no. 207; see also pp. 12—3, and F. Seiler, *Die Entwicklung der deutschen Kultur* . . . , VI (Halle a. S., 1923), pp. 180—81. — Another possibility of the *cor-os* (=mouth, orifice) relationship is exemplified by

Salomon: *Ex habundancia cordis os loquitur.*

Marcolfus: *Ex saturitate ventris triumphat culus.*

See Walter Benary, *op. cit.*, p. 18, 116a and b. — For 'Herz' and 'Mund' see Ignaz V. Zingerle (ed.), *Die deutschen Sprichwörter im Mittelalter* (Wien, 1864), pp. 67—8 and 104. — Attention should be called in this connection to "the mouth sheweth ofte / what the hert thinketh," followed by "the looke sheweth somtyme the disposition of the hert afore the wordes been spoken" from *The Dictes and Sayings of the Philosophers by Earl Rivers*. 1477, cited from *Facsimile Reproduction of the First Book Printed in England by William Caxton in 1477*, (London, 1877), fol. 13v, lines 8—10. Cf. "What the heart thinketh the tongue speaketh" ("What the heart did think, the tongue would clinck," listed for 1614) in W. G. Smith (ed.), *The Oxford Dictionary of English Proverbs* (Oxford, [1935]), p. 569; G. L. Apperson, *English Proverbs and Proverbial Phrases* (London, [1929]), p. 295.

31. As pointed out before by Kurrelmeyer, Schirokauer (and Walter Heichen).
32. E. Steiner (ed.), *Schweizerische Lustspiele des 16. Jahrhunderts. Die dramatischen Werke des Luzerners Zacharias Bletz. Nach der einzigen Handschrift zum erstenmal gedruckt* (Frauenfeld-Leipzig [1926]), pp. 78 and 128.

33. WE XXX, 2, p. 628.

34. A few examples:

Matt. 5:11, *September Testament* (1522): *Selig seydt yhr, wenn euch die menschen schmehen vnd verfolgen, vnd reden allerley arges widder euch so sie daran liegen vmb meynen willen.* WE, *Die Deutsche Bibel*, VI, p. 26; *Wider Hans Worst* (1541): *Selig seid ir, wenn euch die Menschen lestern, verfolgen und reden allerley ergestes wider euch umb meinet willen und liegen.* WE, LI, p. 473; *Wider Hans Worst: Seid frolich, wenn euch die Leute fluchen.* WE, LI, p. 475.

Matt. 8:20, *September Testament* (1522): *Die fuchse haben gruben.* WE, *Die Deutsche Bibel*, VI, p. 40; *Auslegung des 101. Psalms* (1534—35): *Die fuchse haben locher.* WE LI, p. 239.

John 9:4, *September Testament*: *Es kompt die nacht, da niemants wircken kan.* *Op. cit.*, p. 364; Sermon delivered at Halle, January 26, 1546: *es kompt die nacht, darinnen man nichts erbeiten kan.* WE LI, p. 139.

John 11:50, *September Testament*: *Es ist vnns besser, eyn mensche sterbe fur das volck, denn das das gantze volck verderbe.* *Op. cit.*, p. 374; Sermon delivered at Eisleben, February 15, 1546: *Ists nicht besser, das ein man sterbe, denn das das gantze Volck verderbe?* WE LI, p. 190; *Auslegung des 101. Psalms*: *Es ist besser, einen menschen getodtet, denn das alles volck sterben solt.* WE LI, p. 232.

1 Tim. 3:5, *September Testament*: *Szo aber yemant seynem eygen hauße nicht weiß furzustehen, wie wirt er die gemeyne Gottis versorgen?* *Neu-ausgabe der Wittenberger Septemberbibel . . .*, p. LXXIb; *Auslegung des 101. Psalms*: *Wie können sie der Kirchen wol furstehen, wenn sie iren eygen heusern ubel furstehen?* WE LI, p. 218.

35^w. Köhler, "Einleitung zur Wartburgpostille," WE X, 1, 2, p. lxxiii.

36. In the *Sendbrief* Luther rejects *Überfluß des Herzens* as translation of the Vulgate's *abundantia cordis*. He does not quote the original Greek, ἐκ τοῦ περισσεύματος τῆς καρδίας. He follows the same procedure in the case of the words of St. Paul (*arbitramur hominem iustificari*, etc.) and in the case of Matt. 26:8; Mark 14:4 (*Ut quid perditio hec?*). It is obvious why he does this: the accusations leveled against his translation were primarily

leveled with reference to the Vulgate version of the Bible, and the Vulgate was, to Luther and to his theological opponents, *sermo communis*.

Hence I should not be misunderstood when I, in the following instances, cite the Vulgate, and not the original text, as that which was translated by Luther.

My point is that Luther did not categorically reject *Überfluß* as a possible and as a correct German translation of the Vulgate's *abundare* or *abundantia*. Here are a few examples:

Deut. 28:11 — *abundare te faciet Dominus* — daß du *Überfluß* an Gütern haben wirst;

Prov. 21:5 — *semper in abundantia* — Die Anschläge . . . bringen *Überfluß*;
2 Cor. 8:14 — *vestra abundantia* — ewr *vbirfluß* (September Testament!
Neuauflage der Wittenberger Septembertestament, p. XXXIXa).

It is significant that, whereas 2 Cor. 8:14-15 in the September Testament read so diene ewr *vbirfluß* (τὸ ὑμῶν περισσευμα, *vestra abundantia*) yhrem mangel . . . auff das auch yhrer vberschwang (τὸ ἐκείνων περισσευμα, *illorum abundantia*) hernach diene ewrem mangel / . . . wie geschrieben steht / Der viel samlet / hatte nicht *uberfluß* (ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, *qui multum non abundavit*) . . . ,

they later read

So diene euer *Überfluß* ihrem Mangel . . . auf daß auch ihr *Überfluß* (!) hernach diene eurem Mangel . . . wie geschrieben stehet: Der viel sammelte, hatte nicht *Überfluß*! Cf. below 2 Cor. 11:23.

It is clear, then, that Luther, the translator, had nothing against *Überfluß* as a possible translation of *abundare* or *abundantia*.

It is likewise clear from the following examples that Luther, the author, had no objection to the use of *Überfluß*:

Auslegung des 109. (110.) Psalms. 1518. — Der psalm is ain r^oe der selen, ain fennrich des frieds, der . . . den zorn dempt, die überflüß (plural?) vertreibt . . . (WE, I [1883], p. 689);

An den christlichen Adel. 1520. — widder den ubirschwenglichen ubirfluß und kost der kleydung (WE, VI [1888], p. 465);

Luther's translation or paraphrase of *Determinatio Theologicæ Facultatis Parisiensis super Doctrina Lutheriana*. 1521. — . . . tzum überfluß haben wyr eyn gemeyn vorsamlung . . . gehalten (WE, VIII [1889], p. 290);

Kirchenpostille. 1522. — Die leut . . . werden kommen ßo vil, das fur grossem ubirfluß und menge yhrer Camel unnd leuffer deyn land wirt bedeckt werden (WE, X, 1, 1, p. 552);

Eine Weise, Christliche Messe zu halten und zum Tisch Gottes zu geben. 1524. — . . . doch daß das Gepräng und übriger *Überfluß* vermieden werde (German translation by Paul Speratus, made under Luther's supervision. *Martin Luther. Liturgische Schriften* [München, 1950], pp. 19 to 20);

. . . eyn reycher konig, der uns reych macht myt allem *uberfluß*. 1531 (WE, XXXIV, 2, p. 536).

Five of these six examples are, chronologically, close to the time of the translation of the September Testament, and one is dated soon after the *Sendbrief*.

Luther, then, had nothing against the use of *Überfluß* either in his Bible or outside of it. The word was not on his list of prohibited words. But for Matt. 12:34 *Überfluß* was simply not the right word. What went on

in Luther's mind in 1521/22 in connection with the translation of *ex abundantia cordis os loquitur*, indicates the infinite pains he took in choosing the *mot juste*.

One is even more amazed at his meticulousness and versatility when one takes a concordance of the Vulgate and checks Luther's translations of the passages containing *abundare*, *abundans* / *abundantior*, *abundantia*, *abundanter* / — *ius* / — *sime*, and *abunde*: Glück, die Fülle, über die Maße viel, Überschwang, überschwänglich, darüber, da mir's wohl ging, genug, viele Güter haben. . . . One of the most interesting examples is 2 Cor: 11:23:

<i>Vulgate</i> (in this order):	<i>September Testament</i> :	<i>Later</i> :
in laboribus plurimis	yñ erbeyten vbirflussiger /	Ich habe mehr gearbeitet,
in carceribus abundantius,	yñn schlegen vbirschwenglicher /	ich habe mehr Schläge erlitten,
in plagis supra modum,	yñn gefengnissen vbirflussiger /	ich bin öfter gefangen,
in mortibus frequenter.	ym sterben offer.	oft in Todesnöten gewesen.

"Wer dolmetzschen wil, mus grosse vorrath von Worten haben, das er die wol könne haben, wo eins an allen orten nicht lauten will" (WE, XXX, 2, p. 639). "Es gehöret dazu ein recht, frum, trew, vleissig, forchtsam, Christlich, geleret, erfarn, geübet hertz" (WE, XXX, 2, p. 640). — The examples quoted in this note in connection with one word group, *abundantia*, show that Luther had the thesaurus verborum and the philological, aesthetic, and theological ability, consisting of *Sitzfleisch* and genius, to choose unerringly a good and often the best possible translation. Much of the secret of Luther's greatness as translator, author, and Reformer is explained by the greatness and goodness of his heart. "Speech is not of the tongue but of the heart. The tongue is merely the instrument, with which one speaks. He who is dumb is dumb in his heart, not in his tongue. Therefore the words of the tongue should come from the heart, for it is the heart that holds truth, loyalty, and love. He who speaks should draw them thence, and speak from the heart, then his yes will be a yes, and his no a no. . . . For what is in our heart is thereby revealed, and thereby you may be known. As you speak, so is your heart" (*Paracelsus. Selected Writings*. Ed. with an Introduction by Jolande Jacobi. Tr. by Norbert Guterman. "Bollingen Series," XXVIII [Copyright, 1951], p. 241). And therewith agrees the Gospel — to paraphrase the *Weihnachtspostille* (WE X, 1, 1, p. 187) — where Christ says: "A good man out of the good treasure of the heart bringeth forth good things" (Matt. 12:35).

HOMILETICS

The New Series of Every-Sunday Outlines

Beginning with this issue the CONCORDIA THEOLOGICAL MONTHLY proposes, after an interval of some years, to publish suggestions for sermons for every Sunday and major festival. These helps come in the form of brief outlines on pericopic texts. Till the end of the current church year the texts considered will be the Epistles adopted by the Synodical Conference and published in the annual *Pocket Diary* of Concordia Publishing House. Beginning with the First Sunday in Advent, the outlines will be based on the Second Series of Gospel Lessons published in the same listing. Contributors have been selected from as representative a cross section of the Church as possible. We commend their studies to our readers.

Outlines on Synodical Conference Epistles

EIGHTH SUNDAY AFTER TRINITY

1 JOHN 4:1-6

Every human being is confronted with a destiny-determining decision: To whom shall he entrust his soul's welfare, whose guidance shall he follow? The champions of human wisdom and philosophy? The Scriptures? Or those who would compromise between them? In any case, faith is required. He will have to rely on someone's word, either God's or man's.

The Bible leaves no room for doubt as to the correct course. The wisdom of the wise is foolishness, 1 Cor. 1:19-20; natural man is without spiritual insight and power, 1 Cor. 2:14; 2 Cor. 4:4; Eph. 4:18. God's program, on the other hand, is outlined Mark 16:15-16, based on Ps. 119:130; John 15:3; 17:17; Rom. 1:16; 2 Tim. 3:15-17; 2 Pet. 1:19. No salvation aside from the Gospel, Mark 16:15-16; Luke 16:29.

This explains Holy Writ's unsparing condemnation of false

teachers, e. g., Christ in today's Gospel, Matt. 7:15; also our text, in which St. John pleads for spiritual alertness and discernment with respect to religious teachers. It may be summarized thus:

CHRISTIANS, TEST YOUR TEACHERS

I

V. 1. — Let us note first the nature of the test, the criteria for judging teachers. "Spirit" is one who propounds spiritual teachings, either being moved by God's Spirit or falsely laying claim to such distinction. To test them is not a matter of choice or indifference, but of obligation. Cf. Elijah's famous appeal on Mount Carmel; Matt. 7:15; Rom. 16:17-20; 1 Tim. 1:3; 6:3; 2 Tim. 2:16-18; 3:5-7; *et al.* God refuses to grant error the right of existence in His Church. Reason is plain: human philosophy and speculation in religion does not help, but harms; never builds up, but tears down; leads to doubt, confusion, unbelief, cynicism, eventually to despair and damnation. Hence the appeal: Test the spirits!

How distinguish? Vv. 2-3. Basic test: What does a prophet teach about Jesus? Vital issue, Acts 4:12. Does he proclaim the Incarnation of Jesus Christ, including his deity, vicarious atonement, victorious resurrection, thus establishing Himself as coming from God? Or does he deny these fundamentals and brand himself Anti-Christ, already prophesied and in principle already at work (1 John 2:18; 2 Thess. 2:3-7)?

This not the only test. False teaching has taken on additional forms, hence v. 5. False prophets are of the world and speak of the world, also on other points of doctrine. This, too, should be tested. Christ wants all His entire counsel proclaimed, Matt. 28:20; hence Christians should guard against all error.

Such attitude is frequently regarded loveless and intolerant. But be not disturbed. The Sermon on the Mount with its Golden Rule, which alone many regard as their religion, contains that devastating denunciation of false prophets, Matt. 7:15. And it was John, the Apostle of love, who wrote our text. It is not loveless and intolerant to show a man his error and to refuse worship with him if he persists in it. Rather it is a service of love, James 5:19-20. It is God's will that men learn and proclaim only His pure Word, therefore also to distinguish between true and false spirits.

II

Note also the implications of John's appeal. Addressed to the laity, not merely the clergy. Every individual has this responsibility, lest his soul be harmed. Nor is this beyond average ability. The Bible is not a dark book, but a lamp and a light, also for laymen. With sufficient knowledge of language anyone can read it in his vernacular and learn the truth about Jesus as well as other doctrines. Cf. Aquila and Priscilla instructing Apollos, Acts 18:26; Col. 2:8, 16, 18.

Another implication: Scripture must be used faithfully so as to be able to cope with smooth talkers, Rom. 16:18b. The Scriptures encourage the laity to check on their pastors' preaching, like the Bereans, Acts 17:11, so that they can say with the citizens of Sychar: John 4:42. True pastors appreciate the confidence of their people in their teaching, yet they urge diligent Bible study. They want people's faith founded on Scripture, not on the pastor. No excuse on Judgment Day for those who were deceived through pride or indolence or ignorance.

The latter days will be evil days, Matt. 24:23-28; 2 Tim. 3:1-5. Let Christians beware. Through the power of the Holy Ghost they have overcome the world, v. 4; they stand in the faith. Let them so strive that the world may not again overcome them. Too, let them bear faithful witness, knowing v. 6a and Rom. 1:16.

St. Louis, Mo.

OTTO E. SOHN

NINTH SUNDAY AFTER TRINITY

1 TIM. 6:6-10

In the ancient world as well as in the modern world men have been searching tirelessly for happiness. Enormous efforts of brain and brawn have not brought men what they desired most. Happiness and contentment do not stem from men, they come down from God. St. Paul is very explicit about this truth, as he counsels Timothy concerning

TRUE CONTENTMENT

I. Not Found in Material Things

The normal human being anywhere in the world does not require lengthy instruction to induce him to provide for regular wants.

Inbred drives impel him so satisfy thirst, hunger, need for clothing, shelter, and protection against enemies. There has always been some mutual helpfulness in the quest for making a living. But in all communities a few strong, domineering, self-seeking people began to oppress their neighbors and found special delight in grinding them down under their heel. The more property and power they gained, the more they set out to obtain. Intrigue, cruelty, robbery, theft, murder, deceit, war are means they use to achieve their end. The great empires that rose and fell along the River Nile, in the Mesopotamian Valley, around the Mediterranean Sea all tell the same story. Their rulers and nobility failed to find the contentment they sought. Wormwood and ashes after all were their lot. Modern rulers who sought contentment in Berlin, Rome, and Tokyo have fared no better.

Others besides rulers and nobility also fall into the snare of trying to find contentment in material things. Every human being without exception, spoiled by sin, has within himself the seed that makes him believe he can build his own happiness and make himself content by his own effort. The avenues a man can travel in pursuit of contentment are many. There are farming, manufacturing, finance, transportation, communication, music, writing, teaching, surgery, sports, and many more. Along all these avenues people see the glitter of money and believe that will bring them contentment. Their hope is never realized. All these people make the same tragic mistake. They push God out of their life and refuse to bow before Him in worship. The poison of death strikes them down and robs them of contentment.

II. Found Only in Christ, the Savior

God certainly wants you to use your intellect for the purposes for which He has given it to you. Under Him you shall earn your daily bread. But the daily bread you earn with your hands or with your brain does not put you into proper relationship with Him nor feed your soul. Sin that tears your body and mind with pain and hurls you into death and decay has separated you from God. True contentment lies in being joined to God again. Since your own means of finding contentment utterly fails you, God came to you in love and brought you His Son, Jesus Christ, the Savior, 1 Tim. 1:15; 2:3-6.

As soon as you accept Jesus as your Savior who died for your sins, you have found genuine contentment. Your whole world changes. Within you there is no longer that urge for mastery in some intellectual or muscular activity, because you want more and more money and wish to make an impression on others. Your desire now is on the track that leads to God. Whatever your work is, you do it because you want to serve God and your neighbor. As farmer, office worker, manufacturer, lawyer, doctor, financier, teacher, musician, you carry on your business to satisfy your own needs and to have money to help spread the Word of God to others so that they may possess and enjoy the same contentment in God through Christ that you have found.

Let nothing stand in your way to keep you from getting a firmer grip on true contentment through Christ. Be regular in Bible reading, church attendance, and attendance at the Lord's Supper, for these are the means you ought to use to give yourself a stronger hold on the contentment which God alone can bring you.

St. Louis, Mo.

A. W. C. GUEBERT

TENTH SUNDAY AFTER TRINITY

ACTS 4:8-20

Epistle for the Day describes the gifts of the Holy Spirit in action; Gospel and Introit describe particularly faith at work against the enemies of the Church. Those are the keynotes of this sermon text, which provides a case study from the Apostolic Church in Jerusalem of this so important gift of the Spirit—boldness to confess the name of Jesus. We cannot afford simply to bemoan the passing of that trait, for these are the days that need it as much as ever; but we can explore its resources in the heart of the believer and note the use to which God Himself puts it. For the purpose of that boldness is to set forth

THE GREAT NAME OF JESUS

I. It Is the Name and Revelation of Jesus Christ as Savior

A. God's people had trusted and worshiped the name of God, Ex. 3:15; Ps. 111:9; Is. 63:16; "name" meant everything that God had revealed of Himself.

B. But now the Apostles were doing signs and wonders by the

name of Jesus Christ. Cf. Acts 3:6, 16. It was what they knew of this Jesus that caused them to do their acts of healing and to be courageous in testimony in the face of attempts to silence them. Cf. Acts 4:1-7.

C. What did they know of Jesus? What was His name to them?

1. He it was who had been crucified by the Jews, 3:13-15; 4:10.

2. He it was whom God had raised up from the dead, thus demonstrating that this was the Prince of Life, the Messiah and Redeemer, whom He had ordained to save the world, 3:15, 18, 22; 4:10-11. His dying and rising was not accidental, but this was the one foretold by God (Ps. 118:22; Is. 28:16) and confirmed by the Apostles as the one Savior. Cf. also 1 Peter 2:7; Rom. 9:33.

3. His is the one name still given among men whereby they may be saved. That makes this event from Jerusalem long ago pertinent to this group of worshipers today. Still they need salvation from their sins and rescue from death; and still the redemptive work of Jesus Christ, attested by His resurrection, is the one and only way of life revealed by God to men, the one name whereby we must be saved, v. 12.

4. It is the one name through which God brings His grace and healing to men today in their bodily needs. With St. Paul, (2 Cor. 12:1ff.) we know that we can trust only in God's grace for help in our weakness; that grace is ours through the great name and the perfect revelation of God in Christ Jesus, as much today as when Peter said, "In the name of Jesus Christ of Nazareth rise up and walk," Acts 3:6; 4:10, 12.

II. It Is the Name Courageously to be Witnessed to Men Everywhere

A. The name of Jesus is the source of boldness to witness. He Himself had it, cf. John 7:26; and He gives His Spirit to His own that they might witness, Rom. 10:9.

B. That boldness continues to meet with obstacles. Even though the rulers of the people could not deny the miracle of the text, they still sought to stifle the witness, vv. 16-18. We need not expect that the offense of the Gospel vanishes with our pluck to proclaim it. But let us beware that we do not give in to the obstacles and seek to counterfeit or to substitute for the basic witness to

Christ. "Come to my church" — "listen to our music" — "we have a fine bowling league" — "we have a powerful denomination" — those are some of the substitutes and counterfeits. They look bold on the surface; actually they are fear reactions, forsaking the boldness to speak the Gospel because of the materialism and pride of the unbelieving world.

C. But the true Christian must say, "We cannot but speak the things which we have seen and heard," v. 20. True Christian boldness is not a flareup of brashness or an advertising campaign; but it is the surface reflex of the inner faith, it is simply the purpose for which Christ leaves us in the world, John 17:13-15. It goes back to that Christ, His work of redemption, for the food for its message and the fuel for its courage. It prays with the Introit: "As for me, I will call upon God, and He shall hear my voice; He hath delivered my soul in peace from the battle that was against me."

St. Louis, Mo.

RICHARD R. CAEMMERER

ELEVENTH SUNDAY AFTER TRINITY

2 TIM. 4:1-8

Many deny the truthfulness of the theme suggested by our text. They claim that doctrinal preaching is inert, ineffective, unimpressive, outmoded. However, if we reject doctrinal preaching, we reject a most wonderful means for upbuilding the Church, comforting the distressed, strengthening the weak, and establishing faith in the hearts of the people. It is fitting indeed that we in this Trinity (Pentecost?) season, give thought to the workings of the Triune God, particularly of the Holy Ghost, the Comforter, through

TRUE DOCTRINAL PREACHING — ALWAYS TIMELY, ALWAYS
EFFECTIVE

I

The Essence of True Doctrinal Preaching

A. It is based on God's Word, v. 2.

Doctrine is "that which is taught or set forth for acceptance or belief; the creed and dogma of a church" (dictionary). Paul

solemnly charged (*diamartyromai*) Timothy to preach the Word and to exhort with doctrine. God's Word and true Christian doctrine are correlatives.

B. It presents eternal truths, v. 4.

God's Word and truth are correlatives. Jesus: "Thy Word is truth," John 17:17. Jesus equates His own Word with truth, John 8:31-32. True doctrinal preaching frees from the chains and shackles of unbelief, superstition, an erring conscience, sin, and guilt.

C. It is evangelical in character, v. 5.

Since its great purpose is to save souls, it is based on the Gospel of God's love and grace through Christ. A true evangelist trusts the inherent power of the Gospel and thus receives strength and power from God rather than from some human source. "The God of Israel is He that giveth strength" (Introit).

D. It is efficacious.

The preaching of God's Word always prospers whereto He has sent it, Is. 55:10-11. "My heart trusted in God, and I am helped" (Gradual).

E. It is always opportune and timely, v. 2.

The preacher of pure doctrine must be instant, ready at every moment; death is ever imminent and Judgment Day at hand, v. 1; John 2:18.

II

The Constant Need for True Doctrinal Preaching

A. Man's needs are constant, v. 2.

Hence the preacher of Word and doctrine applies Law and Gospel. "After the manner of physicians, having shown the wound, he gives incision, then applies the plaister" (Chrysostom), Mark 2:17. He reproves and convicts, John 16:8; rebukes and censures Ps. 38:11; exhorts and admonishes (*parakaleo*: calls to his side, in a brotherly manner, 1 Tim. 6:2).

B. Man's need for the Gospel is constant, vv. 2-5.

a. He who dispenses true Christian doctrine must be a true evangelist, v. 5. Since only the Gospel shows how man may be

saved, the Christian preacher dare never preach without preaching Gospel.

b. The preacher must have the mind and spirit of a true evangelist. The very condition of those with whom he deals requires this. He must be patient, understanding, long-suffering, v. 2; Gal. 6:1.

c. Like Christ, he labors as a friend of sinners and is not of a carnal and vindictive mind and spirit, which militates against evangelical doctrine, John 8:4-7.

d. On the other hand, he is not to have itching ears which seek gratification in pleasing men and making them averse to the eternal truths of sound doctrine.

e. He is not to heap to himself unsound teachers who turn away people from God's eternal truth, Eph. 4:14.

C. Man's needs require that the preacher of true Christian doctrine make full proof of his ministry.

a. He is to live up to what he preaches and must minister to needs also when not in the pulpit, e. g., at the sick and deathbed, in mission work, when instructing, etc.

b. This work is so vastly important that he devotes his entire life to it, 1 Cor. 9:16.

c. Because of the exalted character of this work Christian people are to honor and revere the preacher and his calling, 1 Tim. 5:17.

III

The Blessed Results of True Doctrinal Preaching

A. These were experienced by St. Paul, vv. 6-8.

His own doctrinal preaching, based on biblical truth, had helped to

a. Establish Paul in the Christian faith, v. 7;

b. Give him willingness, strength, and endurance to battle for the truth, v. 7;

c. Suffer all things for the sake of the Gospel, v. 5; 1 Cor. 9;

d. Assure him that there was laid up for him a crown of righteousness, v. 8.

B. These may be experienced also by us, v. 8, provided

a. Our doctrinal preaching is based on genuine Biblical truth and not merely on human tradition and the commandments of men, Mark 7:7;

b. We, with the help of the Holy Ghost, rely only on the truth of God's Word and not on error and fables, v. 4;

c. We permit the preaching of sound Biblical doctrine to bear fruit in our lives in abundance, Col. 4:17;

d. We, like Paul, are among those who love the appearing of Jesus Christ, v. 8

1. In our hearts;

2. On that glorious Day of Judgment.

Suggested hymns from *The Lutheran Hymnal*: 296, 264, 261.

St. Louis, Mo.

WALTER E. BUSZIN

TWELFTH SUNDAY AFTER TRINITY

2 COR. 3:12-18

Introduction.—“Six years ago I was an atheist,” a man on the street once told a pastor, “then I became an agnostic. Today I am thoroughly convinced there is a God. I have come a long way, don't you think, Reverend?” Admittedly not a Christian, this man had not come as far in his faith as he thought he had. Who, including the Christian, has plumbed the depths of God's majesty and glory? It is not enough that we know there is a God. We must face Him. Ignorance, fear, pride, etc., are constantly veiling our vision. The unveiling of God's glory ought to be a continual process in the life of the Christian.

THE UNVEILING OF GOD'S GLORY

I

The Unveiling of God's Pure Holiness.

A. God's pure holiness is reflected in His flawless Law.

1. God revealed His Law to Moses on Mount Sinai.

2. When Moses relayed the Law to the Children of Israel, his face was dazzling bright, a reflection of God's pure holiness, Exodus 34.

3. God's Moral Law still expresses the unchangeable demands of an unchangeable God and reflects His unchangeable holiness.

B. God's holiness hidden by the veil of fear.

1. When Israel was confronted by Moses' brilliant countenance, they could not bear to behold it; so Moses put a veil over his face, v. 13; Ex. 34:32-35.

2. The cloth veil of Moses was symbolic of the veil of fear that the condemned Israelites pulled over their eyes. With their dull, dirty deeds they could never face a pure God and enter into holy communion with Him. Nor we.

C. God's Holiness unveiled.

1. We may look into the mirror of God's Law, and we should, that we may see ourselves as we really are, but —

2. There can be no unveiling of God's pure holiness until we are restored to God's favor. That is effected by the unveiling of the more brilliant side of God's glory, His glowing love.

II

The Unveiling of God's Glowing Love.

A. God's glowing love is revealed in Christ.

1. Christ is the end of the Law, Rom. 10:4. His active and passive obedience. See Rom. 5:6-11.

2. Revealed through the Holy Spirit, God's agent to remove the veil of blindness and fear, v. 17.

3. Declared openly, confidently, by the Apostle Paul (v. 12) and by every true preacher of God's Word.

4. Where there is a turning to Christ by faith, God's glowing love is unveiled and man may face God's holiness, v. 16.

B. God's glowing love is hid by the veil of pride.

1. Self-righteous pride refuses to accept mercy and insists on earning the right to meet God.

2. False teachers in Corinth, the Israelites and Jews (vv. 14-15), tried to pull this veil over the eyes of the people. Modern preachers of work-righteousness still do it.

3. Pride may whittle down God's Law to fit human capa-

bility; it may hide God's blinding glory; but it can never dim it. Neither can it change the essential glory of His glowing love.

C. A glorious transformation, v. 18.

1. Instantaneous—the moment the glory of God is unveiled to the believing sinner, he becomes acceptable in God's sight. He has complete forgiveness. He wears Christ's spotless robe of righteousness.

2. Progressive—"from glory to glory." He grows in personal righteousness, reflecting more and more the holiness and love of God, and in eternity he is restored to the complete and glorious image of God.

Conclusion.—Christ is and always will remain the only answer to the problem: "How can I face my God today, on Judgment Day, and forever?" Turn to Him again and again, and let His Holy Spirit remove the veil of fear and pride from your hearts that your eyes may feast on the glories of God now and forever.

Bel-Nor, Mo.

ALVIN C. MACK

THEOLOGICAL OBSERVER

DEGREES CONFERRED BY CONCORDIA SEMINARY, ST. LOUIS

At its academic exercises on June 6, Concordia Seminary, St. Louis, conferred the Doctor of Divinity degree *honoris causa* on the following faithful servants of our Church: Professor Walter A. Baepler, Springfield, Ill.; Rev. Julius A. Friedrich, St. Louis; Rev. Oswald C. J. Hoffmann, New York; Rev. John H. Meyer, Lakewood, Ohio; President Leroy C. Rincker, Milwaukee.

Thirty-four candidates met the requirements for the degree of Bachelor of Divinity and six those for the degree of Master of Sacred Theology. We take pleasure in listing the names of these candidates as well as titles of theses which they submitted.

Candidates for the Bachelor of Divinity Degree

1. Department of Old Testament Theology

Hahn, Ernest N., *Arabic Cognates in the Hebrew Text of Isaiah*

Hansen, William H., *The Material and Non-Material Being of Man as Expressed in the Pertinent Old Testament Words*

Miller, Roland E., *The Koranic Doctrine of Sin*

Schultz, Robert C., *The Use of the Old Testament in the Sermons of Acts*

2. Department of New Testament Theology

Brighton, Louis A., *Hades the New Testament Equivalent of Sheol*

Krentz, Edgar M., *An Interpretation of the First Three Petitions of the Lord's Prayer*

Lepper, Karl H., *An Exegetical Study of Marriage in Eph. 5:21-33*

Marty, Martin E., *The Purpose of the Parables According to Mark 4:10-12*

Meyer, Richard Z., *A Working Syllabus on the Gospel of St. John*

3. Department of Systematic Theology

Heinitz, Kenneth L., *The Return of the "Rachel": a Critique of Melville's "Moby Dick"*

Rudnick, Milton L., *Sin and Forgiveness in Dostoevsky*

Luecke, George L., *A Study of the Relation Between Brunner's General Concept of Revelation and His Christology*

4. Department of Historical Theology

Koster, Raymond W., *Primitive Eucharistic Beliefs as Reflected in the Catacombs of Rome*

Krause, Edwin George, *Bible Study in the Middle Ages*

Rubel, Warren G., *Implications of the Iconoclastic Controversy for the East-West Schism*

Scholz, John G., *The History of the Missouri Synod in the Philippine Islands*

Schulze, Theodore A., *The Life and Career of Gustave Seyffarth*

Strege, Arthur H., *A History of the Missouri Synod Work Among the Japanese*

5. Department of Practical Theology

Beck, Paul R., *Ministry to the Institutionalized Sick*

Carino, Alvaro A., *A Brief Survey of the History and Problems of Education in the Philippines and their Bearing on Mission Work*

Constien, Victor A., *Types and Formats of Religious Radio Programs in The Lutheran Church — Missouri Synod*

Graf, Arthur E., *Marriage and Re-marriage of Divorced People*

Ji, Won Yong, *Mission Approach of the Lutheran Church to Korea*

Knippel, Charles T., *Guidelines for Lutheran Worship Covering the Festival Half of the Church Year*

Koenig, David R., *Training Church Council Members for their Work*

Koepchen, Paul K., *A Survey of Confirmation Instruction for Children*

Kramer, Kenneth B., *Selected Sample Definitions of Evangelism*

Luessenhop, Elmer O., *The Role of Christianity in Healthy Personality Development*

Reuther, Thomas T., *The Background and Objectives of Luther's "Formula Missae" and "Deutsche Messe"*

Spruth, Erwin L., *Religious Practices as Found Among Natives of New Guinea*

Strelow, Timothy P., *The Order of Matins — Its History, Spirit, and Character*

Suhr, Marvin E., *The Use of Filmstrips in Adult Education in the Church*

6. Department of Philosophy

Pfotenhauer, Paul E., *Concept of Evil in Berdyaev*

Koenig, Richard E., *The Social Ethics of Reinhold Niebuhr*

Candidates for the Master of Sacred Theology Degree

Backus, William, *An Analysis of Missouri Synod Sermons Based on the Content of the New Testament "Kerygma"*

Hoeferkamp, Robert, *The Concept of Natural Law and the New Testament*

Hummel, Horace, *A Survey of and Approach to the Problems of Old Testament Eschatology*

Kolb, Erwin, *The Importance of Man in Baptist Theology*

Kurzweg, Bernard, *New Testament Preaching: an Analysis of its Character and Purpose on the Basis of Word Studies of ἀγγέλω and its Compounds and κηρύσσω*

Roth, Samuel, *The Christian Education of the Adolescent in the Home*
P. M. B.

THE SPIRITUAL MOTHERHOOD OF MARY IN JOHN 3:3-5

Under this heading, the *Catholic Biblical Quarterly* (April, 1952) supplies a bit of eisegesis which shows how wide the cleavage is between Romanist and evangelical interpretation of Scripture; incidentally also how Mariolatry pervades the entire system of Catholic teaching. As the writer points out, Baptism is a "virgin-birth." He writes: "The symbolism of the Sacrament of Baptism is that of a virginal birth. . . . The new birth of the sons of God must be modeled on His own [the incarnate Son of God]. Indeed, it is the same Spirit and the same Mother that is in question. Why would Christ have the waters symbolize a motherly womb, fructified solely by the Spirit, if not precisely because He had given to the Blessed One who bore Him, the power of regenerating all the members of His Mystical Body? As He, the Head, was conceived of the Spirit, by the Blessed Mother, so too His members would be born of the Spirit and the same Virgin Mother. That however takes place in Baptism. Baptism then symbolizes the blessed fact that each child born of God is simultaneously born of Mary. Moreover, it is a sign that effects what it symbolizes: in Baptism one *really becomes* [italics original] the son of God and the son of Mary. John 3:5 then is another monument to the spiritual Motherhood of Mary, and it is the Lord's own."

The author of the article, Bernard J. Le Frois, S. V. D., St. Mary's Mission House, Techy, Ill., traces this doctrine back to the Church Fathers. He thus quotes Irenaeus as speaking of the *regeneratio ex Virgine per fidem* (*Adv. Haer.* 4, 33, 4; PG 7, 1074; Harvey, II, 259) and of the *pura vulva, quae regenerat homines in Deum* (*op. cit.*, 4, 33, 11; PG 7, 1080; Harvey, IV, 52); and Hippolytus as men-

tioning the *nova nativitas ex Spiritu Sancto et Virgine* (*De Antichr.* 44; GCS, Achelis 28, 20; PG 6, 10, 763). He admits that these passages have been the occasion of much discussion, but holds that his interpretation in line with the preceding agrees well with the context. He refers, too, to the more common parallel *Maria—Ecclesia*, according to which Christians are born of God and the Church, as Christ was born of Mary and the Holy Spirit. Thus an inscription of Sixtus III on a baptismal font in the Lateran bears the words: "Mother Church, by a virgin-birth, brings forth in the waters of Baptism, the children she has conceived by the power of God" (*Virgineo foetu Genetrix Ecclesia natos quos spirante Deo concipit, amne parit*). But he believes that the parallelism is but another way of expressing the truth that it is Mary, the Mother of Christ, in the image of the Church, who really brings forth the sons of God. He closes his article with the words: "There is only one Immaculate Womb. The bosom of Mother Church and the Baptismal Font are but images of it: the ever Blessed Virgin, Instrument of the Holy Spirit, who brings forth in the waters of Baptism those whom she has conceived as members of Christ by the power of God." In his exposition of Deut. 6:1-5 Luther writes that "Mary, the beloved holy Virgin and Mother of God has become [under the Papacy] the most infamous idol" (St. L. III:1726).

J. T. MUELLER

A CHRISTIAN LAYMAN SPEAKS OUT

Under the title "Making the Church Known," the May 25 issue of the *Living Church* (Episcopalian) features an article by Thomas E. Dewey, Governor of New York. Known for his forthrightness and fearlessness, Mr. Dewey exemplifies these same virtues in his article. What he has to say, may well be taken to heart by Christians other than Episcopalians. Referring to the Sunday sermon, Mr. Dewey comments:

When my minister preaches the Christian Gospel every Sunday—as he does—he keeps me coming to church. But when on occasion I have been forced to listen to sermons by other ministers, discussing intricate problems of economics or government, I vow to stay away from their churches in the future at all cost. In this I suspect that I am like most other people.

Mr. Dewey also speaks out in favor of adequate salaries for Episcopalian clergymen. According to an editorial footnote in his article, "clergy salaries in the Episcopal Church vary from over \$12,000 to under \$2,000. Most dioceses in recent years have set minimum amounts, usually around \$3,000, plus house, for a married man. Sometimes

additional car allowance is provided, more often not. Very rarely extra allowance per child." Regarding salaries paid Episcopalian clergymen, Mr. Dewey writes:

There are . . . two groups who after four, six, or eight years of higher education are often paid less than an office boy in an ordinary business or in the State Capitol. Those two groups are the young officers of the Armed Forces and the clergy. Yet they are two of the most devoted groups this country has ever produced.

I think it is a scandal the way people expect that there will always be a minister available, and a church edifice in good repair, to christen them, to marry them, and to bury them—while they ignore their church completely between those three events at which (as some wit put it) they are hatched, matched, and dispatched. Certainly I have no ready answer for this unhappy situation; but we never solve any problem unless we get it out on the table and look at it. It should be frankly admitted that the underpayment of ministers is so serious that it ought to be on the conscience of every Christian. I hope that it will be widely discussed in parishes.

With reference to the problem which arises when a clergyman prostitutes the pulpit for purposes other than the proclamation of the Gospel, Mr. Dewey comments:

If a particular clergyman espouses a pagan or materialistic ideology, his action is no longer a matter of interest solely to his parishioners or his vestrymen. He brings into disrepute the name of the Church which educated him, which supports him, and which ordained him. At this point the Church has a right to step in and take sufficient and definitive action. The welfare of the many must have first consideration over the caprice or the treason of the few. I should not like to see the authority become autocratic, but certainly there must rest in the hands of the Bishops greater capacity to develop and promote the good and to eliminate the evil.

With respect to the importance of the Christian ministry in our day and age, Mr. Dewey writes in his next to concluding paragraph:

We live in a period in which newspaper headlines dominate thinking. War and the threats to peace and acts of the central government are naturally front-page events. But surely the most important work of all must come more into our minds and lives. The all-important work of the Christian minister deserves the attention and the support of every member of the parish.

P. M. B.

CONCLUDING POSTSCRIPTS

The Lutheran Companion (May 21) contains the good news that the Augusta Victoria Hospital, the largest and best hospital in the Hashemite Kingdom of the Jordan in Palestine, which the United Nations had resolved to close on June 20, will continue to function under the management of the Lutheran World Federation though its bed capacity will be decreased from 450 to 350. The writer of the article, Dr. Edwin Moll, Director Near East Branch, Lutheran World Federation, closes his graphic account with a quote from the editor of an Arab daily paper to the effect: "Tell the Lutherans of America how grateful we are that Lutherans are operating the Augusta Victoria Hospital. Tell them we Arabs will never forget how they have come to our help in our darkest days. May you always stay with us and continue your splendid work. God will bless and reward." It is to the lasting credit of the Lutheran World Federation that it has successfully negotiated the deal whereby title to this hospital, founded as a Christian hospital, was granted the Lutheran World Federation and that this agency is now permitted by the United Nations Organization to continue to operate it as a haven of hope for Palestinian refugees.

* * *

Southern Baptists had another successful year. At the Southern Baptist Convention held in Miami early in May, it was reported that church membership increased during the last year 4.1 to 7,373,498 and Sunday school enrollment increased 4.6 to 5,253,695. The number of congregations increased from 27,788 to 28,289. It was also reported that the Southern Baptist Union gained 6,685 new missionary organizations in 1951 and added 71,051 new members to put the total membership in the union-sponsored organizations to 1,067,582. The union has 330,580 tithers—women who contribute 10 per cent of their income to the church. Circulation of four monthly magazines published by the union totals 421,383 subscribers. In one of the services Dr. W. A. Criswell of Dallas declared that only through preaching to promote a greater understanding of the Bible could America receive the enlightenment it needs to guide it through what he termed current critical times. "Baptists," so he said, "as a denomination and America as a nation will die unless ministers generally put a greater emphasis on preaching."

* * *

American newspapers have little to say about the types of destructive weapons used in the Korean war. This is, no doubt, in keeping

with the over-all American strategy of conducting this present war. Occasionally, however, one reads a passing remark which calls attention to the indescribably destructive manner in which this war is being conducted. As an instance, we quote from *Church Times* (Church of England newspaper, May 2), in which the Archbishop of York, in his diocesan leaflet, appeals for the outlawing of such weapons as the jellied petrol bomb which, so the item reads, "has been used by the United Nations in Korea." One may question the Archbishop's approach to the problem, but one must admire his courage and genuine concern for human lives shattered and oftentimes destroyed by modern weapons. We quote the Archbishop:

In modern warfare, it has become very difficult to distinguish between combatant and non-combatant, or to classify weapons as legitimate or illegitimate; but notwithstanding this, Christians should demand the outlawing by international agreement of the use of weapons so horrible and destructive to all who come within their range, whether soldier or civilian, whether man, woman, or child.

In the past, Red Cross conventions and international treaties set some limits to the worst horrors of war; new agreements are now urgently required in view of recent developments in warfare. The Christian Church, even though unable to prevent war, should call upon all the nations to pledge themselves to refrain from the use of weapons which indiscriminately destroy those for whom Christ died, as if they were worthless flies.

* * *

The same issue of *Church Times* contains a plea by a vicar that pastors of larger parishes whose congregations employ vicars or young candidates make it possible for these young men to give at least some attention to the development of their devotional life and to the pursuit of their theological studies. We know of no case where a vicar or candidate was abused by his "bishop," nevertheless the plea of the vicar in the Anglican Church may not be out of place. He writes:

While in many parishes the need for an assistant is desperate and urgent, it is not wise to plunge a young deacon straight from a theological college into a sphere of work which may leave him little time to say his prayers, to continue with his reading and study, or to learn the essentials of his job.

Especially in parishes where the Church is fighting fiercely, even though with some success, and where often there is little lay

leadership, he can be so caught up with the round of visiting, leading organizations, preparing talks, discussions and programmes, taking part in "occasional offices," running Sunday school teachers' classes, preparing confirmation candidates, seeing parents before baptisms, and attending lectures laid down by diocesan authority, that his whole day is completely full. Unless he has an exceptional vicar, who sees that such things are done, his prayers and meditation go by the board. So many young priests have confessed to me that in their first few years they were "run off their feet" and have never recovered.

* * *

The Bible Translator (April) again contains a number of helpful articles. Among them we found the article by the editor of this periodical, Mr. E. A. Nida, titled "Spiritual Values in Better Manuscript Readings of the New Testament" especially challenging. Mr. Nida believes that a careful and patient study of textual variants oftentimes leads to astonishingly fruitful results and is well worth the time and effort which the Bible interpreter pours into such study. Though one may not agree with all of Mr. Nida's conclusions, one discovers some of his interpretations worthy at least of consideration. In a section devoted to "omissions from the traditional text," Mr. Nida believes the phrase in Matt. 5:22 "angry without a cause" to be an interpolation. He argues: "This phrase 'without a cause' is used to excuse a multitude of un-Christian acts. If we would understand the full implications of the Sermon on the Mount, we must take it in its undiluted form. Jesus was proclaiming a new morality. He begins, 'You have heard . . . But I say.' The new authority proclaims a new message, in which anger is wrong regardless of the provocation."

* * *

Recently Rev. Ad. H. Hoyer, Big Spring, Tex., sent us a copy of a four-page mimeographed statement titled "Freemasonry Versus Christianity," a study compiled by Chaplain Delvin Ressel and Rev. Victor Buvinghausen. Under the headings "eternal life," "God," and "oaths," the statement provides irrefutable evidence on the basis of *bona fide* quotations from recognized Masonic literature that Masonry and Christianity contradict each other like day and night. In his letter Rev. Hoyer writes:

Last year I instructed a young man, professor in our local Junior College, who was a Mason. He also claimed I did not know what I was talking about. I handed him the enclosed [statement referred

to above] with the request that if he find anything in that document not true, he should sign his name to a paper, letting me know what was not true, and I would do the same thing claiming that the enclosed was true as verified by the statements of the authors quoted on the questions listed and which were pertinent to our discussion. I handed the statement to him with the claim that this is true and these are the doctrines of Masonry.

A few days later the young man returned with the statement, "You got me." — At Christmas time, they now being located at another place, this man's wife notified me that he joined the Lutheran Church — an A. L. C., I believe — which formerly had refused him membership because of his membership with the Masons.

We have since checked the quotations in "Freemasonry Versus Christianity" against their sources and have discovered that fourteen out of a total of nineteen quotations agree in every detail with their sources. We could not check the remaining five quotations, since we have been unable until now to lay our hands on the sources. We may be absolutely sure Masonry and Christianity do not agree, and they never have agreed.

* * *

We have always believed with St. John that "the whole world lieth in wickedness" (1 John 5:19) and with Luther that among a thousand people there is hardly one Christian. It appears, however, that this universal wickedness is particularly overt and glaring in our day. It appears at times that moral corruption and corrosion can hardly progress farther than it has progressed. When we recall that so eminent an editorial writer as Louis LaCoss of the *St. Louis Globe-Democrat* paints a lurid picture of public morals in his "The Low Estate of Public Morals"; when we recall that on February 26, 1951, Mr. Humelsine, Deputy Undersecretary of State, told the House Committee that the State Department had purged itself of 54 homosexuals in the preceding 12 months; when we read that in the previous year the State Department had got rid of 91 homosexuals (*Congressional Record — Appendix*, A2764, May 1, 1952); when we consider for a moment that so distinguished a journal as the *Atlantic Monthly* (June) has a full-page advertisement in which an unknown publishing company advertises Friedrich Nietzsche's scandalous *My Sister and I* (in this book, Nietzsche, according to one reviewer, "devotes the great majority of passages to sexual descriptions"); when we recall the recent scandals in the tax offices of high government officials; when

we think of the continuous flow of novels which, according to reviews, move as far as possible in the direction of pornographic literature, then we shudder at what is in store for our country. Senator Charles W. Tobey was not seeing ghosts when he recently wrote:

Ancient Greece, with all her culture and all her sciences and all her military strength, passed into oblivion, and her glory faded. There was the Roman Empire with its great temples and coliseum, but these have all crumbled into ruins; consider the ancient nation of Babylon, with all its riches, pomp, and circumstance.

History has a strong habit of repeating itself, and we Americans are not immune from reaping what we sow any more than the early nations centuries ago. Are we, too, to be weighed in the balances and found wanting?

Surely the time has come when churchmen and preachers must again preach the wrath of God from the housetops in all its severity and fearlessly condemn this wicked world because of sin and righteousness and judgment. Though we have no sympathy with such exposures—if that is what they are intended to be—as *Washington Confidential* and *United States Confidential*, Christians do have the solemn obligation to tell Americans that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" and that God may well be giving over the American people to a reprobate mind. Truly, God is love and His love is from everlasting, and because of that love He found a way to rescue man from sin and death and Satan. But God is also a consuming fire who will fearfully punish those who "tread under foot the Son of God and count the blood of the covenant, wherewith they were sanctified, an unholy thing, and do despite to the Spirit of grace." May we all be found faithful witnesses of the truth of God in the midst of this perverse and adulterous generation.

P. M. B.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

An agreement between the Evangelical Lutheran Church in Italy and the Evangelical Church in Germany (EKID) was signed in Rome by Bishop Otto Dibelius of Berlin, chairman of the EKID Council. . . . This marks the official recognition of the Italian Church which was established in 1949 by 13 Lutheran congregations, made up almost entirely of Germans. In the same year the new Church was admitted to membership in the Lutheran World Federation. . . . The new agreements provide for "friendly relations" between the two Churches; also for support by the German Church to strengthen Lutheran church work in Italy. * * *

Archbishop Richard J. Cushing of Boston issued a well-deserved and well-expressed rebuke to Dr. James B. Conant, president of Harvard University, who had recently, in an address to a regional convention of the American Association of School Administrators, contended that the growth of private schools was developing a dual system of education harmful to American democracy. Dr. Conant, the Archbishop said, "does not say, as some others have said, that he merely objects to tax help for children who attend independent schools—even parochial schools. He does not even suggest that his objection is to the standards maintained in such schools. He puts aside all such rhetoric, and for that, I think, we should be sincerely grateful to him. But he announces without qualification that his objection is to the parochial and private schools as such—he wants to close them all. . . . We build our schools out of the desire to include the knowledge of God in the minds of our children together with the knowledge of all things else . . . we declare war on no one's schools; but we reserve the right, both as Christians and American citizens, to promote the common good and to seek the salvation of our children through our own schools whenever and wherever these may be needed." . . . The Archbishop called the Harvard president's attention to the fact that during the past Harvard has received many grants from Massachusetts. "When the president of Harvard announces in 1952 that independent schools operated for religious reasons have introduced 'divisive attitudes' into the American community, while making not so much as a passing reference to the last 300 years of educational history in Massachusetts . . . then he is either indulging in high humor or in something considerably less attractive." Would President Conant propose that Harvard and other private universities be turned over to the State "to become citizens' colleges, to be operated in accordance with this newly found American principle of a single public school system

for all youth?" . . . As the point of the discussion the Archbishop urged that the educator's words "be a warning of the direction of the battle and of the accelerated speed with which it is being waged". . . . This statement of the Harvard president has caused excitement in various quarters and prompted statements in defense of private and religious schools not only by Roman Catholics but by private higher institutions (Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Me.), the National Association of Evangelicals, Episcopalians (The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York). It is pointed out that the assault on private schools "is made in the name of democracy when, in fact, what these people stand for is one of the greatest threats to democracy imaginable." "It is this freedom of education, among other things, that distinguishes true democracy from the totalitarian states. . . . Under totalitarian regimes they (private schools) are suppressed or restricted. In free nations they prosper. It can be said with much historical truth that the dividing line between freedom and dictatorship, between democracy and totalitarianism, is the private school." . . . Dr. Paul Austin Wolfe, moderator of the Presbytery of New York, warned: "The same people who proclaim today that democracy must have one school system will proclaim tomorrow that democracy must have one political party, one Church, one newspaper." . . . The New England Pastoral Conference of The Lutheran Church — Missouri Synod, meeting in Quincy, Mass., adopted a resolution stating: "We are grieved by the indiscriminate attacks on religious and private schools precipitated by the Harvard president."

* * *

One month's issue of *Religious News Service* records three cases of church building plans being stopped by court proceedings; families in the neighborhood object, basing their protests on the zoning regulations. One case is perhaps typical. The Michigan Supreme Court enjoined members of a church from erecting a new building in a residential district of Detroit. 13 landowners in the neighborhood had brought suit against it because the proposed church would "attract parking problems, bring about unnecessary noises, and otherwise upset the privacy of the residences in the area." The court ruled that a church "may not force its way into an area restricted to residential use." The pastor of the church said: "We cannot afford to carry this thing any further. It already has cost us two years time and a large amount of money. If the decision becomes a precedent—and you know how courts like to use precedents—any church building project might be stopped by two or three families in the neighborhood who object to

its erection." The church in question was Presbyterian; but the Lutherans, Methodists, Catholics and others were backing the members in their fight because "the decision affects all church groups in Michigan and might have national repercussions."

* * *

President Truman signed into law a joint Congressional resolution calling for an annual national Day of Prayer. The resolution requires the President to set aside and proclaim a "suitable day other than a Sunday" as an occasion when the people of the United States may "turn to God in prayer and meditation in churches, in groups, and as individuals." . . . The White House said the President will select the day soon, presumably after consulting with religious leaders, and will issue an appropriate proclamation.

* * *

There is in London a Catholic Introductions Bureau, established in 1948, which in the four years of its existence has been responsible for a total of 200 Catholic marriages. The Bureau is approved by the Archbishop of Westminster, Bernard Cardinal Griffin. . . . Officials of the agency insist that it is not a marriage bureau. Catholic men and women are introduced to each other, matched according to their similar attributes, professional standing, and interests; but the Bureau exerts no pressure toward marriage; once introduced, the couples are on their own. . . . No charges are made for the service, but a contribution toward the upkeep of the Bureau may be given. The officials are all non-salaried Catholics. . . . Not everyone who registers with the Bureau is matched, since there are fewer applications from men than from women.

* * *

"Publicity stunts," staged on New York's Fifth Avenue near St. Patrick's Cathedral and St. Thomas Church on Easter Sunday, were the cause of a bill introduced in the City Council to ban any "commercial business, advertising, or broadcasting activity" on a public street within 500 feet of a place of worship. News accounts of the Easter parade said that professional models used the sidewalks in front of the cathedral for "makeup" purposes between hat changes. A girl in black tights, advertising a hair lotion, pirouetted on a platform set up across the street from the cathedral's main entrance. The Protestant Council of New York later issued a statement protesting the "crass commercialism" in the Easter parade, declaring that the "unseemly demonstration" shocked church people and "cast a blot" on the city's reputation for respect of religion. "When models are displayed in tights in front of

our churches and use the steps of a cathedral as a theatrical dressing room; when Fifth Avenue is turned into a stage for the crassest commercialism of the hucksters of radio and television, the whole affair takes on the aspect of a Mardi gras, and this on a day of deepest religious significance." * * *

An international congress commemorating the 800th anniversary of the *Decretum of Gratianus* met in Rome. The *Decretum* was a collection of canonical decrees and excerpts from the Fathers of the Church and from Roman Law published around 1150. It was named after its author, Franciscus Gratianus, a 12th-century monk who is regarded as the founder of the science of canon law. . . . Delegates attending the congress were received in audience by Pope Pius XII. He told them that canon law has a "place of equal dignity with civil law." * * *

A two-day Lutheran Workshop on Public Relations was sponsored by Hamma Divinity School of Wittenberg College and the Division of Public Relations of the National Lutheran Council in Springfield, Ohio. The meeting was attended by about 100 Lutheran pastors and theological students. The editor of the *Springfield Dispatch*, George A. Smallsreed, reminded them that never in the 500-year history of the printed word have Church and press needed each other so much as today. "Never before has religion been so encouraged, fostered, and disseminated by the field of communications as now. The underlying reason for this is that the press of America is aware that freedom of religion is being vigorously attacked throughout the world. The press is aware that its freedom is being challenged, but how aware of this is the Church? . . . Once the freedom of the printed word is taken away, it will not be long until the Church is back in the catacombs—or behind an Iron Curtain. . . . We are allies, and we must never forget it." . . . Maynard Kniskern, editor of the *Springfield Sun*, told the workshop that "the Church is most newsworthy when it is being the Church—not when it tries to be primarily a fund-raising organization, a 'do-gooding' society, or a social club. The Christian religion is the Church's reason for existence, and the Church's newsworthiness lies in the practice and proclamation of that faith. . . . The public and the press reflect an ever-growing interest in the themes of Lent, Easter, Christmas, and the other great church seasons. Don't listen to those who advise you to be constantly striving for something 'new' in order to make news or to people who suggest you get something more exciting than the Nicene Creed—as though there were something more

exciting than the Nicene Creed. . . . It is among intellectuals generally that the growth of interest in religion is most evident—and to such people, items about tea parties in the parish hall are not religious news." . . . The Rev. Oswald C. J. Hoffmann, Director of Public Relations for The Lutheran Church—Missouri Synod, concluded: "The Church can be interpreted only in terms of what it stands for—the fact that Jesus Christ died for the sins of the world and rose again that we might live."

* * *

A charge that the Legion of Decency "is more interested in the suppression of non-Catholic ideas than it is with preventing or eliminating obscenity" was made by Mrs. Vashti McCollum to a conference of Protestants and Other Americans United for Separation of Church and State meeting in Washington, D. C. Among others, the film "The Miracle" was mentioned, which had been approved for showing in New York State, but suppressed later "on the sole ground that Cardinal Spellman has called it blasphemous of Catholic doctrine."—Mrs. McCollum was plaintiff in the case at Champaign, Ill., which led to the Supreme Court's decision outlawing released-time religious instruction classes in public schools. Her charge might therefore be regarded as not altogether unprejudiced. At the same time a number of instances might be mentioned to show that the Legion of Decency does not regard historical inaccuracies and even downright frauds as "indecent."

* * *

A survey made by the National Council of Churches revealed that more Protestant children in the United States are attending church-sponsored elementary and pre-elementary schools than ever before. Enrollment in Protestant church schools on the pre-high school level has increased 61 per cent during the past 15 years. Currently more than 186,000 children are enrolled in some 3,000 such schools. The largest number of day schools are maintained by The Lutheran Church—Missouri Synod: 1,164 schools with an enrollment of about 100,000. The Lutheran Joint Synod of Wisconsin has 188 schools, and other Lutheran groups 58. Other denominations which sponsor day schools are the Seventh-Day Adventists with 919; Mennonites, 547; Christian Reformed Church, 156; Presbyterian Church in the U. S. (Southern), 125; Protestant Episcopal Church, 100; Baptist groups, 15. Other Churches account for an additional 122.

* * *

Dr. Samuel M. Zwemer, the well-known missionary to the Moslem world and author of many books on Islam, departed this life on April 2 at the age of 85 years.

THEO. HOYER

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE FOUNDATIONS OF THE CHRISTIAN FAITH. By J. N. Sanders. Philosophical Library, New York. 199 pages, 9×6. \$3.75.

The author of this book is a theological lecturer at Peterhouse, Cambridge, and a parish priest in the Anglican Church. His primary aim in writing it has been to assist the student of the New Testament in evaluating the methods, principles, and limitations of historical criticism with special reference to the person and work of Christ. While chiefly intended for students of the New Testament, the book is sufficiently lucid and popular to be of assistance also to lay Bible teachers who desire to acquaint themselves with the scope and objectives of the modern historical critical school. It is also composed in criticism of Dr. Barnes' *The Rise of Christianity*, which appeared in 1946 and contains, as the author believes, conclusions which are due to an uncritical acceptance of a set of presuppositions alien to the subject matter. He traces the development of the New Testament doctrine from the teaching of Jesus through that of Paul, the author of Hebrews, and John. He concentrates on their Christology because in his opinion that is central to New Testament theology. He omits the discussion of the Epistles of Peter, James, John, and Jude, as also of the Apocalypse, because they contribute nothing new to the New Testament doctrine of Christ and His work. While the conservative New Testament student cannot agree to the principles which the writer sets forth, he will find his presentation of historical criticism both interesting and elucidating.

JOHN THEODORE MUELLER

THE INTERPRETER'S BIBLE. The Holy Scriptures in the King James and Revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for Each Book of the Bible. In Twelve Volumes. Volume VIII. Abingdon-Cokesbury Press. New York. Nashville. 811 pp., 7×10. \$8.50 net.

Through the appearance of this volume one of the greatest literary undertakings in the religious field which our generation witnesses continues to develop. Last summer the first volume of this commentary to see the light of day, No. VII, was published. Here comes the second one in order of publication, Volume VIII. The former contained general introductions for the study of the New Testament and commentaries on Matthew and Mark. The present volume treats Luke and John. The talent which is marshalled in the production of this large work is most impressive.

One might say all the liberal and semiliberal scholarship of the United States and Canada has been mobilized for this effort and in addition several British scholars have been called into the ranks. Since a general discussion of the undertaking was submitted in the *CONCORDIA THEOLOGICAL MONTHLY* of July 1951 (Vol. 22, 7), the present review can and should be brief. As to the outward form employed, let us briefly say once more that at the top of a page the respective Authorized Version text and that of the Revised Standard Version are printed in parallel columns, that beneath it, extending across the page, is a commentary of a technical nature called exegesis, that under this section is found a third one, likewise extending across the page, which is called exposition, and consists in practical comments of a sermonic nature. Preceding a Biblical book, there is naturally found a discussion of the pertinent isagogical material. The authorship of the present volume is as follows: With respect to Luke's Gospel, the introduction and the exegesis are written by S. MacLean Gilmour of Queens Theological College, Kingston, Canada; the exposition is by Walter Russell Bowie of the Protestant Episcopal Theological Seminary, Virginia (ch. 1—6), John Knox of Union Seminary, New York (ch. 7—12), George A. Buttrick of Madison Avenue Presbyterian Church, New York (ch. 13—18), and Paul Scherer of Union Seminary, New York (ch. 19—24). As to John the introduction and exegesis are written by Wilbert F. Howard, principal of Handsworth College, Birmingham, England, and the exposition is from the pen of Arthur John Gossip of the University of Glasgow, Scotland.

A few details should be submitted. Luke's Gospel is held, though doubts and misgivings are uttered, to have as its author Luke the physician, the companion of St. Paul, and its date is assumed to be somewhere in the eighties or nineties of the first century. The views of Streeter on the sources of our present third Gospel are subjected to a careful analysis and to keen criticism. The Proto-Luke hypothesis of Streeter is rejected. A special chapter is devoted to the text of Luke in which the old MSS. and the chief printed editions of the Greek New Testament are briefly described.

The introduction to John's Gospel is an ambitious essay covering twenty-six pages. The case for the Apostle John as author is presented with fairness, though the writer is not sure that the Early Church was right in ascribing the Gospel to him. Much space is given to the consideration of leading ideas, under which head key words and theological conceptions are discussed. The writer endeavors to do the work of an interpreter—to set forth what the book before him has to say. Unfortunately he does not hesitate to assume the existence of contradictions between the Gospels. As a result he sees clouds where the simple unsophisticated Christian sees nothing but bright sunshine. Throughout the volume one finds much fine writing, frequent evidences of brilliant scholarship, and many words of deep wisdom, but likewise utterances that do

not agree with the dictum "The Scripture cannot be broken." Things for which one is grateful are, for instance, paragraphs like this one on election (dealing with John 6:37). "The doctrine of election does not of necessity imply belief in reprobation, and grave tenets of that kind. All that it says is—and it says it, dazed, confused, bewildered by a grace which has blinded it through excess of light—all that it says is that if we are Christ's at all, then we are his not because of anything we have done, and not through any native worth in us, but solely because God set himself to win us, ringed us about, and would not let us be; was resolute, persistent, obstinate, and had his gracious way. That is all that can be said and ought to be said; and it comes directly from experience." Yes, from experience, and we add: it represents precisely what the Scriptures teach.

WILLIAM F. ARNDT

BIBLISCH-THEOLOGISCHES HANDWOERTERBUCH ZUR LUTHERBIBEL.

Von Edo Osterloh u. Hans Engelland. Vandenhoeck and Ruprecht, Goettingen, 1951. In 8-10 Lieferungen (sections of 80 pages) 8×11, @ DM 3:40 on a subscription basis.

Oberkirchenrat Osterloh is executive secretary for education in the Church of Oldenburg, and he served as essayist at the 1949 Bad Boll Conference on education. Hans Engelland is the author of the excellent study: *Melanchthon: Glauben und Handeln* (1931). Some thirty German scholars, including such men as Heinz Brunotte, Georg Merz, Edmund Schlink, are assisting the editors in chief. The immediate purpose of this *Handwoerterbuch* is to assist the non-theologically trained church worker (teachers of religion, catechists, parish workers, deacons) to understand the Bible. The *Handwoerterbuch* is not a concordance nor merely a lexicon. It aims to offer, on the basis of the entire German Bible, material comparable with that offered on the basis of the Greek New Testament in Kittel's *Theologisches Woerterbuch zum Neuen Testament*. The editors have not restricted themselves to words actually appearing in Luther's translation, but define a relatively large number of concepts germane to dogmatics and the history of doctrine, such as Docetism, Doxology, Gnosticism, Chiliasm. There are not only cross references in all significant articles to supplementary materials in other articles, but also an index which enables readers of the newer translations, such as *Das Neue Testament Deutsch*, *Menge Bibel*, *Zürcher Bibel*, to use this *Handwoerterbuch*. Modern scholarship is employed to a large extent, but chiefly in the interest of making the Bible all the more relevant to the people for whom this *Handwoerterbuch* is primarily intended. The editors' method may be illustrated by the four-page treatise on "erlösen" (redeem). The study is introduced by the statement that Luther's heading "Von der Erlösung" has embodied this term and its many cognates in the German theological language. The author (Klessmann) points out that the term occurs very frequently in the Old Testament, but that the term and its cognates are used only eighteen times in the New Testament, and discusses the various con-

notations of the term in Luther's Bible on a rather high plane. The article on *Gemeinde*, as another example of the editors' method, treats twelve subtopics, such as the term in the Old Testament, the "*Gemeinde Gottes*," "*Gemeinde als Leib Christi*." This *Handwoerterbuch* will certainly prove to be a tremendous stimulus for the theological student's and the pastor's independent study along lines suggested by this new publication.

F. E. MAYER

THE JOURNAL OF JOHN WESLEY, with an introduction by Hugh Price Hughes, M. A., and an appreciation of the Journal by Augustine Birrell, K. C. Edited by Percy Livingstone Parker. The Moody press, Chicago. \$3.50.

JOHN WESLEY'S JOURNAL, as abridged by Nehemiah Curnock. Philosophical Library, New York, 433 pages. \$3.75.

These are two new editions of John Wesley's "Journal" (Diary), both greatly abridged. The original Journal is still preserved in 26 bound volumes, but has never been printed; numerous extracts, however, have been issued from time to time. The so-called Standard Edition in 4 volumes is here condensed in one volume, the second-mentioned volume, though of a similar number of pages, containing much more of the text; the print is much smaller and more crowded on the page.—The Moody edition contains an interesting appreciation of Wesley's Journal by Augustine Birrell, King's Counsel. Wesley began his published Journal on October 14, 1735, and its last entry is on Sunday, October 24, 1790. "Between those two Octobers there lies the most amazing record of human exertion ever penned or endured." Eight thousand miles, mostly on horseback, was his annual record, during which he seldom preached less frequently than one thousand times a year. Very evidently, John Wesley was "a man of action," "the greatest force of the eighteenth century in England. No man lived nearer the center than John Wesley. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England."—In the opinion of this reviewer, Hughes states the chief value of the *Journal* when he says that "there is no book in existence that gives you so exact and vivid a description of the eighteenth century in England as Wesley's *Journal*." There we can learn to know the character of the times during which Wesley lived and worked; particularly also the character of the national Church at that time, how this Church, never since its reformation, and partly because of the nature of its reformation, very watchful and emphatic in stressing the essentials of Christianity, had degenerated under the influence of latitudinarianism, of deism, of Unitarianism, etc. The influence of Wesley reached far beyond the limits of his own denomination into the life of the Anglican Church and after that into the American Church.—Almost every page, of course, gives evidence of the characteristic trait of Wesley's preaching: the excessive appeal to the emotions, the insistence that a true conversion must

be "felt" at the moment when it happens; there are endless examples of such "loud" conversions, usually of those who came to attack the preacher. It becomes monotonous; in fact, you cannot escape the impression that the selection of the entries in the *Journal* has been made with that point in view.

THEO. HOYER

LUTHER NOW. Hanns Lilje. Translated by Carl J. Schindler. Muhlenberg Press, Philadelphia, 190 + xv pages. \$2.50 net.

(A review of the German original work appeared in C.T.M., October, 1951, p. 782.)

This is not merely a biography of Luther; in fact, the brief outline of Luther's life and work fills exactly 50 pages of the book. The emphasis in the title is on the "Now"—Luther *now*. To quote the translator's Preface: "The importance of this book lies in the fact that the author knows Luther's thought world as intimately as he knows the modern mind. He is profoundly conscious of the conflict between these two fundamentally different philosophies of life and the many attempts to resolve it by the assertion that Protestantism and liberalism have essentially the same aims and arrive at the same conclusions. Dr. Lilje rejects this synthesis. He carefully disentangles the strains of Reformation thinking and modern individualism and offers his own interpretation of the contributions that Luther can make to the religiously barren civilization of the twentieth century." When he continues to say that much in the book will startle the American reader because, after all, it is in every respect a European book, he points to the chief value of the book to our readers: "It introduces us to certain aspects of the Reformation which we ordinarily overlook because our political, social, and intellectual heritage has been different." The Luther student indeed knows the world in which Luther worked; but to most Americans it is a strange world. This book may help them to realize what the conditions were which Luther faced and which to some extent influenced his work. *Luther Now* is the book of the month of June for the Concordia Book Club. We hope it will be widely read.

THEO. HOYER

WE CAN HAVE REVIVAL NOW. By John R. Rice. Sword of the Lord Publishers, 214 W. Wesley St., Wheaton, Ill., 1950. 201 pages, 5¾ × 8. \$2.00.

STIR UP THE GIFT. By Paul S. Rees. Zondervan Publishing House, Grand Rapids, Mich., 1952. 5½ × 7¾, 158 pages. \$2.00.

These volumes comprise the first two units of annual lectures at Bob Jones University, Greenville, S.C., on evangelism. This university was founded by an evangelist. The 1950 volume is by a practicing evangelist and is published by his own publishing concern. Dr. Rice focuses his volume upon the traditional revivalistic concept of mass evangelism. He identifies revival with evangelism, but is interested in that phase of evangelism by which thousands are "saved in a single campaign" (p. 12).

He reviews various objections and presumable obstacles to "revival" in this sense and maintains that the present time is as suitable as any for this type of work. He seeks to rebut the claim of "ultra-dispensationalism" that the times are unsuitable for revival by defending his own premillennial position: the first coming of Christ is "His coming into the air invisibly to raise the Christian dead and receive them and us together and carry us away for a honeymoon in heaven." Then comes a period of Tribulation, in the seventieth week of Daniel, after which Christ will return with saints and angels "to fight the battle of Armageddon, to destroy the kingdom of the Antichrist, and to set up His throne at Jerusalem and reign on the earth for a thousand years of joy and peace" (p. 60). Dr. Rice does have a useful emphasis for the idea of "The Last Days" covering the entire New Testament age, and that whole age being a time of revival (p. 66 f.). The volume is charged with an interesting pressure for evangelism but focuses upon the work of the professional evangelist.

The second volume, by the pastor of the First Covenant Church in Minneapolis and a well-known evangelist, is, though brief, quite scholarly in nature and is a useful handbook on the history and practice of evangelism. Dr. Rees is critical of sacramentalism as repudiating or weakening evangelism (p. 55). His accent on the function of every believer in evangelism is most salutary (p. 57). The accent of the book on "calling for a decisive acceptance of God's saving act in Christ" obscures the typical Lutheran stress on the Gospel, producing the acceptance (p. 70). Unique in evangelistic literature is the stress on the Church. "What is further true—and long overdue for consideration—is that the New Testament knows no evangelism that operates independently of churches" (p. 78). Hence the author surveys many methods of evangelism and includes among them the plan of a church-membership instruction class (p. 125). This is a useful volume!

RICHARD R. CAEMMERER

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

1952 Vacation Bible School Material. By Arthur W. Gross. Workbooks: GOD'S LITTLE CHILDREN (Beginner), 26 cents net; LIVING AS GOD'S CHILDREN (Primary), 36 cents net; WALKING WITH GOD (Junior), 36 cents net; IN GOD'S PATHWAYS (Senior), 36 cents net; TEACHER'S MANUAL, 60 cents net. Handicraft Projects: BEGINNER, PRIMARY, JUNIOR, and SENIOR, 23 cents each, net.

From Philosophical Library, New York:

IMMORTAL LONGINGS. Sermons by G. T. Bellhouse, Minister of St. Andrew's Presbyterian Church, Eastbourne, England. 5×7½, 128 pages. \$2.75.

MID-CENTURY APPRAISAL OF CIVILIZATION. Measure of Decline and Method of Restoration. By Willis D. P. Warren. 5½×7¾, 80 pages. \$3.75.

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